Kalyana-Kalpataru

धर्मो रक्षति रक्षितः ।

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Śubhāśaṁsā

—Rabindra Nath Guru

मोदं तनोतु हि मनुस्मृतिसारतत्त्वम्
कल्याण कल्पतरु पुष्पफलामृतं नः।
तत्सेवनेन सततं शिवसत्यनिष्ठाः
सर्वे भवन्तु मनुजा नयशीलवन्तः॥

"May the essence of *Manusmṛti* dripping from the fruits and flowers of *Kalyana-Kalpataru* (the wish yielding tree bestowing benediction) in the form of nectar, shower bliss upon us. May all the people of the world inspired by it inculcate always a firm faith in truth and what is benedictory; be highly moral and strong of character."

Foreword

Manusmṛti is a treatise on *Dharma*. It is the first Law book of its type in the world. As the word 'Law' was defined as 'common sense codified' so can *Dharma* be defined as "commonly accepted and practised norms of social conduct". *Smṛtis* deal with only this aspect of *Dharma*. Even though *Manusmṛti* deals with all the four *Puruṣārthas* besides the process of creation etc., yet the main object of Manu is centred around the smooth running of social life leaving little room for social unrest. Manu seems to be of opinion that even *Mokṣa* is possible only in a calm and peaceful society what to talk of the secular advancement.

Among innumerable characteristic aspects of *Dharma*, only *Upāsanā* and *Ācāra*—the two are of social importance and the rest are only indirectly related to society. This is why, by *Dharma Śāstra*, we mean only *Smṛtis* supported by and based on the *Vedas*. According to Manu, *Dharma* is—

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम्।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च॥

(*Manusmṛti* II. 6)

The *Vedas*, the Vedic *Smṛtis*, the qualities of the knowers of *Vedas*, the conduct of pious ones and lastly the self-satisfaction—these are the sources from which *Dharma* emanates.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्॥

(*Manusmṛti* VI. 92)

As a matter of fact this verse may be taken as aṇ explanatory note of the word 'शील' appearing in (*Manusmṛti* II. 6). As is quite apparent, these 10 are not *Dharma* in themselves but are distinguishing features or characteristic marks of a religious person.

In any organised religion such as Hindu, Moslim etc., there are certain rules and norms which are to be followed by all without exception. Then above and apart from these, certain individuals according to their talent and capability undergo special disciplining. We may term it as general and individual discipline. It is just like sub-sects within the frame work of a cult or creed.

Basically all humans of the world are one and the same. Their body, mind and thinking pattern—all are alike. Dividing factors are—(1) Colour (2) Country (3) Language and (4) The Religion. But for these every human is a human just as every cow is a cow and every animal is an animal. To try to hold this unity, is the biggest *Dharma* the universal *Dharma*. Then again just like every man is a man and animal is animal, similarly every living being is a life and as such, at the end of our vertical journey we find an absolute oneness at the root of this apparent diversity. And *Dharma* will cease to be *Dharma* if it fails to teach how to realize this ultimate unit which unites the whole universe and even beyond it.

Manusmṛti is as a matter of truth not only *Dharma Śāstra* but *Puruṣārtha Śāstra* as it deals with *Arth*, *Kāma* and *Mokṣa* also. But since it regards *Dharma* as a stepping stone for realizing the other three and with the result it discusses *Dharma* in a greater detail it is called and in fact it is, *Dharma Śāstra*. As such, it prescribes ways for earning money strictly through right means; for utilizing money in a rightful manner and enjoying married life and procreating progeny and finally attaining *Mokṣa*.

Is Manusmṛti a Hindu Śāstra?—

Is *Manusmṛti* only a Hindu *Śāstra*? No, it covers a universal range and arena as mostly it deals with the human nature, human relations, human needs and human requirements. It recognizes human shortcomings with the utmost sympathy. Only a broad-minded Manu could preach—

प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला॥

(V. 56)

Even *Gītā* is more rigid and strong when the Lord says—

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥

(*Gītā* III. 33)

Manu and *Gītā* both recognize the fact what is natural cannot be wrong eventhough curbing or subduing or sublimating natural instincts may be beneficiary and it is not altogether impossible. More often than not such verdicts of universal nature, we find in *Manusmṛti*. In connection with selecting a bride or a groom, what Manu says, is not just Hindu ways. Of course the religious sacraments given by Manu are different from those adopted by other creeds. In that way *Manusmṛti* can be termed as Hindu *Dharma Śāstra*.

Manu and his Smṛti—

Who was Manu who composed *Manusmṛti* as it is available in its present form? Was it the same Manu—the first progeny of the creator? Present *Manusmṛti* says—Yes, it was the same Manu. Brahmā created Manu and then taught him this *Dharma*. It will mean that *Manusmṛti* came into existence billions of billions of years before. Yes, it is not altogether impossible but only in the manner mentioned in—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥

(*Gītā* IV. 1)

Manu also says—Brahmā taught me and I on my part taught the same to Marīci and Bhṛgu etc., and present *Manusmṛti* is taught to other *Ṛṣis* by Bhṛgu and not by Manu himself.

Even though Manu as a personage, was prehistoric according to the present conception of the term, yet he was and still is a historic person and the beginner of the human History. Either in 'मानव' or 'मनुष्य' or Man, it is Manu who is present in an eternal and immortal way. But the *Manusmṛti* in its present linguistic form and structure, is decidedly a very modern work. The language used in it, is certainly the post Pāṇini language. Whosoever composed the present *Manusmṛti* cannot be older than Christ. In my opinion the time of composing should not go before 5th or 6th century A.D.

So far as mention of Manu by Śūdraka in his *Mṛcchakaṭikam* as— "अयं हि पातकी विप्रो न वध्यो मनुरब्रवीत्।" is concerned; it certainly does not mean that *Manusmṛti* in its present form was in existence in that period. It simply means that teachings of Manu were taken as command with due respect and esteem. Prof. P.V. Kāṇe regards this book older than the 2nd century A.D. As a matter of truth it may be even timeless but the present form of it, particularly the language, the social behaviours, the legal norms— civil and criminal—the references of different types of religious organizations etc., cannot be timeless. Rather they can be traced out to be more modern.

However, it may be taken that *Manusmṛti* was authored by Manu—Swāyambhuva Manu. It was taught to the *Ṛṣis* from one generation to the other. And every generation or every second generation must have made, some prunning, some alternate arrangements, some amendments, some additions. The language of expression also must have changed from age to age.

Social Importance of Manusmṛti—

A sizable number of *Smṛtis* is still available and a great number of authors are mentioned in different *Smṛti* books

whose books are not available. Out of all those books, only two authors, Manu and Yājñavalkya are still a living force and command social respect. Even the British rulers were bound to consider and make a base of them while formulating the Hindu law.

Superiormost among all Smṛtis—

The entire *Smṛti* literature is supposedly based on *Śrutis*. Where *Smṛti* goes against the *Śrutis*, it must be discarded. Similarly if any *Smṛti* contradicts Manu, it should be treated as unauthentic. There are rulings from *Smṛti* writers like Bṛhaspati—

वेदार्थोपनिबद्धत्वात्प्राधान्यं हि मनोः स्मृतम्।
मन्वर्थविपरीता तु या स्मृतिः सा न शस्यते॥

In certain other reference, it is said—

मनुस्मृति विरुद्धा या सास्मृतिर्न प्रशस्यते।
वेदार्थोपनिबद्धत्वात्प्राधान्यं हि मनोः स्मृतेः॥

Manusmṛti is a Law book though not exactly in the sense of the term popularly acknowledged these days and Manu is the first law-giver of the world. It is a constitution—a social and religious constitution—a constitution that ensures the smooth running of the society by prescribing the norms of conduct for different classes of the society. It determines the duties of rulers and ruled. It determines the way how to decide cases, civil and criminal. It determines different social and religious sacraments for householders as well as renouncers and the manner how to perform it. So *Manusmṛti* also like other *Smṛtis*, covers the entire Hindu life right from beginning till after the death. But *Manusmṛti* is distinct and unique in one respect. It has given a good description of the creation of universe.

Divisions and subjects of Manusmṛti—

Manusmṛti has been divided in 12 chapters each covering one important part or aspect of Hindu life. In the first chapter the author describes creation—how it came into existence and

indirectly its purpose also. The second chapter covers Hindu sacraments like *Jātakarma*, how to follow the rules of *Brahmacarya* etc. In the third chapter the life after completing education the 5 great sacrifices and daily *Śrāddha* are discussed. The fourth discusses the 4 types of livelihood and the rules for graduates. The fifth covers the food—what is worth eating and what should be avoided; the rituals necessary for purification after a death has occurred—*Vānaprastha* and *Saṁnyāsa* are the topics of the sixth chapter.

From seventh to ninth chapter, different types of civil suits and investigating criminal cases—particularly theft are discussed. In the tenth chapter the topic of discussion is intermingling and admixture of castes (*Brāhmaṇas........Śūdra*) and subsequently their issues and their classifications. The eleventh discusses expiatory actions for sins committed in the past knowingly or unknowingly. The twelfth chapter discusses certain spiritual topics. This way *Manusmṛti* covers the entire range of life—before and after—salvation etc. In other words it is a *Puruṣārtha Smṛti* and *Puruṣārtha Śāstra;* not just *Dharmaśāstra*.

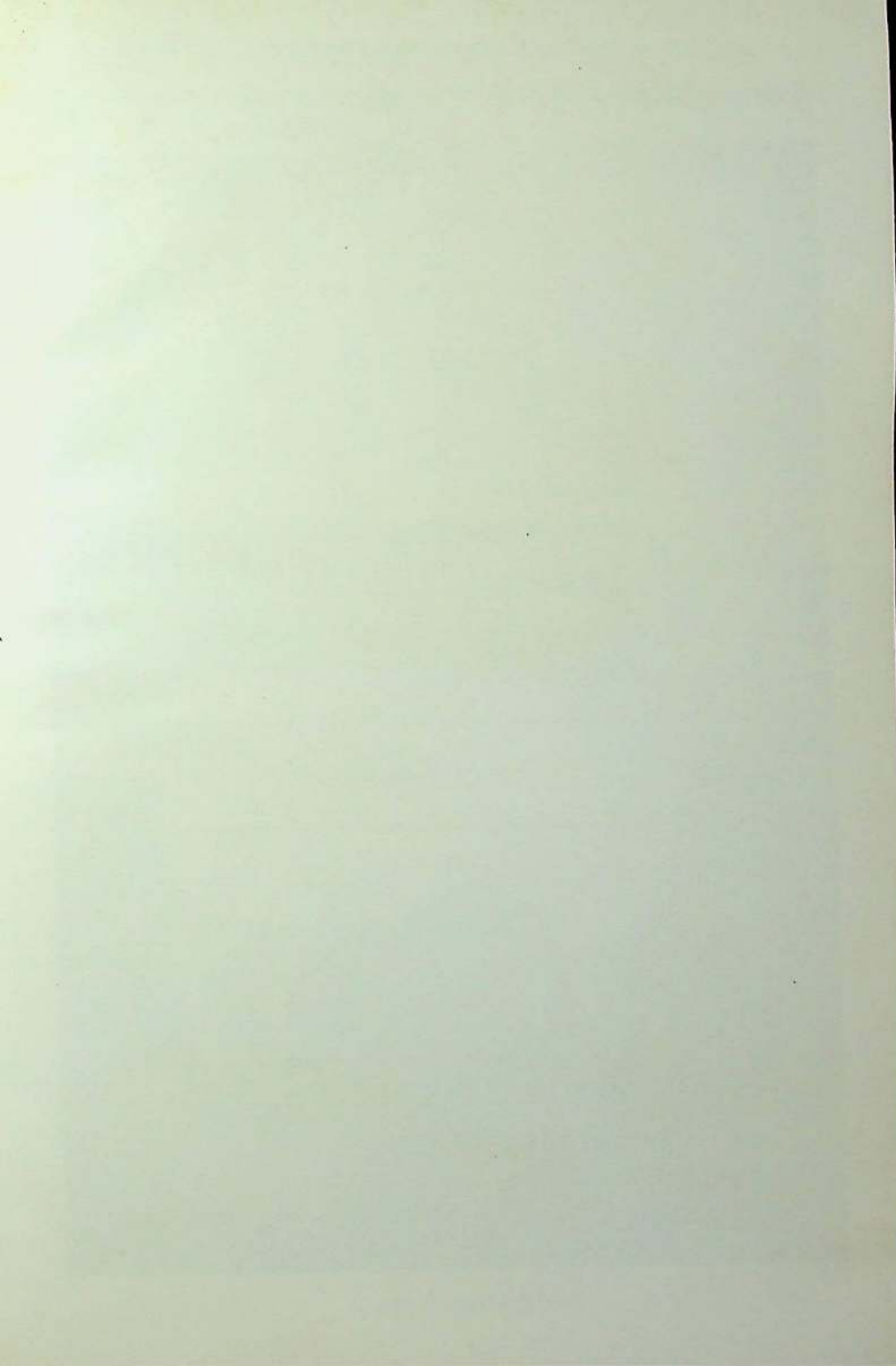
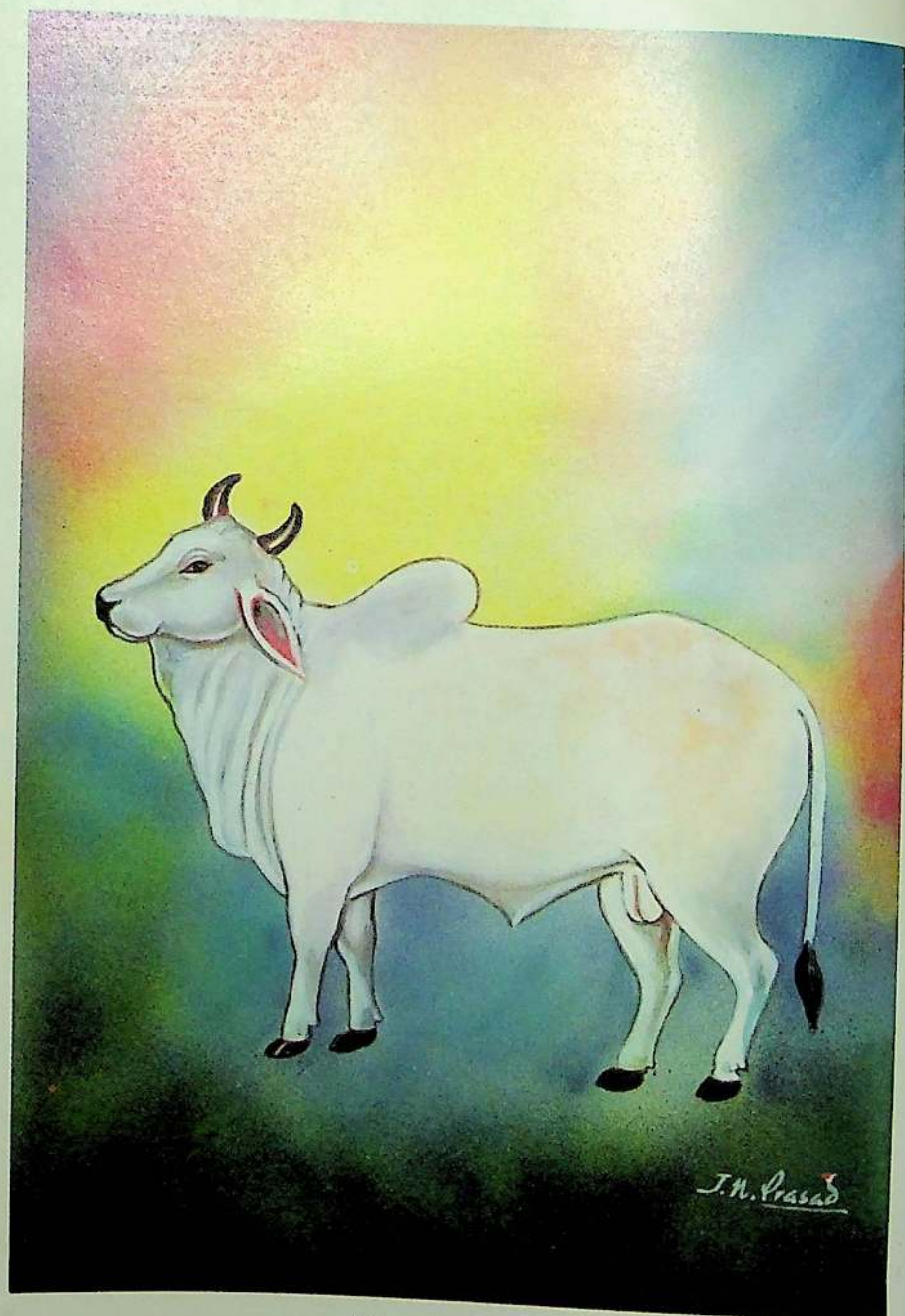
Something about translation and Selection—

It is true that one cannot have a dip twice into the same river as the river goes on changing every moment and so have been changing the needs and norms of social life and the requirements of society from age to age. *Manusmṛti* in its present form, is the result of so many amendments, prunnings and insertions from time to time and by many *Ācāryas, Ṛṣis* and reformers. Naturally some of the rulings have lost their relevance and some have become obsolete. Due to the growing pressure from Buddhistic, Jaina and Vaiṣṇava thinking animal slaughter in the name of sacrificial rituals has altogether stopped. Similarly human sacrifices (*Nara-Bali*), *Satī* system etc., not only stopped but some of them have been declared to be cognizable offence.

So while undertaking this venture and presenting this

abridged form of *Manusmṛti*, care has been taken to avoid such portions which deal with the things and actions involving violence. Such portions give latitude to some persons to justify their wrong actions. They make bad impressions on thoughtful persons. There are certain customs which prevailed in the past but now they are regarded as immoral and unethical. We tried to keep them away from coming into the focus of social attention.

Lastly, one question may arise—what authority does *Kalyana-Kalpataru* have to change the original form and shape of the book? In reply we most humbly beg to submit—(a) We have not changed anything. We have simply omitted some verses which we thought are not good for social health. (b) We have simply abridged it and (c) Our readers will agree that the present *Manusmṛti* is not the original work of Manu himself. It has been traditionally taught from generation to generation and many abridgements must have already been made in the past and we thought that there is no harm in making one more abridgement which was due for a longtime. However we offer our apology in advance in case our readers and the society do not approve of this act of prunning on our part.

Dharma Vṛṣa

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

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भूयो भूयो भाविनो भूमिपाला नत्वा नत्वा याचते रामचन्द्रः।
सामान्योऽयं धर्मसेतुर्नराणां काले काले पालनीयो भवद्भिः॥

"O future kings to come again and again, this Rāmacandra, bowing and bowing his head begs of you to protect and preserve this bridge of *Dharma* always from time to time which is meant for generality of men."

(*Skanda Purāṇa, Setu Khaṇḍa*)

Manusmṛtisāram

(Chapter I)

मनुमेकाग्रमासीनमभिगम्य महर्षयः।
प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन्॥ १॥
भगवन्सर्ववर्णानां यथावदनुपूर्वशः।
अन्तरप्रभवाणां च धर्मान्नो वक्तुमर्हसि॥ २॥
त्वमेको ह्यस्य सर्वस्य विधानस्य. स्वयंभुवः।
अचिन्त्यस्याप्रमेयस्य कार्यतत्त्वार्थवित्प्रभो॥ ३॥
स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः।
प्रत्युवाचार्च्य तान्सर्वान्महर्षीञ्छ्रूयतामिति॥ ४॥
आसीदिदं तमोभूतमप्रज्ञातमलक्षणम्।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः॥ ५॥

The great sages approached Manu absorbed in meditation. They adored him properly and spoke. (1) O Lord ! you behove to describe *Dharma* of all *Varṇas* to us each separately and then the *Dharma* of those who are product of intermingling of two different *Varṇas*. (2) O Lord ! you are the only knower of what the self born Brahmā designed this universal structure for and only you know what the unthinkable and unprovable *Vedas* prescribe to do actions like different sacrifices and you only know the reality behind these.(3) He of the illimitable effulgence, when so asked by the great souled ones spoke in reply after having them properly adored. He said—"Kindly listen to me. (4) Formerly (at the time of dissolutionment) this entire universe was submerged in the darkness quite untraceable

ततःस्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम्।
महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः॥ ६ ॥
योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ॥ ७ ॥
सोऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः।
अप एव ससर्जादौ तासु बीजमवासृजत्॥ ८ ॥
तदण्डमभवद्धैमं सहस्रांशुसमप्रभम्।
तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः॥ ९ ॥
आपो नारा इति प्रोक्ता आपो वै नरसूनवः।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः॥ १० ॥
यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम्।
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कथ्यते॥ ११ ॥

and without any sign of existence; it was beyond the proof and unmovable, as if everything was in the deepest possible slumber. Then the self born, unmanifest, beyond the ken of senses, of unlimited prowess and the remover of darkness, lord appeared manifesting the great five elements like ether etc. (5-6) The lord who could be realized only by the super sense, being subtle and unmanifest and eternal; the oversoul of all beings, quite unthinkable, himself manifested. (7) He, with intention of creating the creatures of heterogeneous structure from his own person meditated. Then first of all he created water and he put in it the seed. (8) That seed itself transformed into a golden egg effulgent like the blazing sun. Therefrom came out Brahmā himself, the great grandfather of the world. (9) The water is known as *Nārā* and that water is the procreation of *Nara* (the supreme person). That *Nārā* (water) is the first abode where He abided so He is called *Nārāyaṇa*. (10) He who is the first cause of everything, who is eternal, who is existence and non-existence both combined. The first person born of Him is known in the world as Brahmā. (11)

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम्।
स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्द्विधा॥ १२॥
ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे।
मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम्॥ १३॥
उद्बबर्हात्मनश्चैव मनः सदसदात्मकम्।
मनसश्चाप्यहंकारमभिमन्तारमीश्वरम् ॥ १४॥
महान्तमेव चात्मानं सर्वाणि त्रिगुणानि च।
विषयाणां ग्रहीतॄणि शनैः पञ्चेन्द्रियाणि च॥ १५॥
तेषां त्ववयवान्सूक्ष्मान्षण्णामप्यमितौजसाम्।
सन्निवेश्यात्ममात्रासु सर्वभूतानि निर्ममे॥ १६॥
यन्मूर्त्यवयवाः सूक्ष्मास्तस्येमान्याश्रायन्ति षट्।
तस्माच्छरीरमित्याहुस्तस्य मूर्त्तिं मनीषिणः॥ १७॥
तदाविशन्ति भूतानि महान्ति सह कर्मभिः।
मनश्चावयवैः सूक्ष्मैः सर्वभूतकृदव्ययम्॥ १८॥

That Brahmā abided in that egg for one divine year and then through meditation he divided that egg into two. (12) From those two parts he made firmament and earth and in the intermediary region he created *Ākāśa* (ether) and eight quarters and ocean—their eternal substratum. (13) Brahmā from his own person created *Mana* (mind) which was *Sat* as well as *Asat*. From that cosmic mind he created *Ahaṅkāra* (ego) which was capable of doing all things and which presumed (I am the doer e.g., equipped with the sense of 'I'ness). (14) Then from this *Ahaṅkāra* he created *Mahat* (the cosmic intelligence) and all the three primordial modes and the five senses which could receive the five sense-objects respectively.(15) By intermingling their subtlest possible parts which were equipped with the unlimited powers of the six and by mixing them with their own qualities and effects, he made all beings. (16) Whose fractions are these six (*Ahaṅkāra* and five *Tanmātrās*) and on whom they depend completely so the wise ones call His cosmic body as *Śarīra*. (17) From that imperishable creator of all

तेषामिदं तु सप्तानां पुरुषाणां महौजसाम्।
सूक्ष्माभ्यो मूर्तिमात्राभ्यः संभवत्यव्ययाद्व्ययम्॥ १९॥
आद्याद्यस्य गुणं त्वेषामवाप्नोति परः परः।
यो यो यावतिथश्चैषां स स तावद् गुणः स्मृतः॥ २०॥
सर्वेषां तु स नामानि कर्माणि च पृथक् पृथक्।
वेदशब्देभ्य एवादौ पृथक्संस्थाश्च निर्ममे॥ २१॥
कर्मात्मनां च देवानां सोऽसृजत्प्राणिनां प्रभुः।
साध्यानां च गणं सूक्ष्मं यज्ञं चैव सनातनम्॥ २२॥
अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम्॥ २३॥

beings, *Brahmā*, the five great elements like ether etc. alongwith their attributes and the mind with its subtle parts came up. (18) From these seven unlimitedly puissant aspects (*Mahat*, *Ahaṅkāra* and five *Tanmātrās*) of the imperishable *Brahma* and from its subtle bodies came out the perishable universe. (19) Among these five elements the latter inherits the quality of the former e.g., the wind inherits sound from the ether and has its own quality—touch, the fire inherits sound and touch the qualities of ether and air and has form as its own quality, the water inherits sound, touch and form from its predecessors—ether, wind and fire and its own quality taste; similarly the earth has all the four qualities of the former ones and its own quality smell. (20) It was this Brahmā who allotted different names for different beings and their duties also e.g., cow is cow etc., and the duties of *Brāhmaṇas* etc. In this way he made an efficient complex set-up. It was all in accordance with *Vedas*. (21) He created the human beings active by nature, gods, the group of *Sādhyas* the subtle form of eternal sacrifice (*Yajña*). (22). Thereafter Brahmā manifested from fire, wind-god and sun-god the three eternal *Vedas*—*Ṛk*, *Yajuh* and *Sāma* respectively for the success in the sacrifices. (23)

कालं कालविभक्तीश्च नक्षत्राणि ग्रहांस्तथा।
सरितः सागराञ्छैलान्समानि विषमाणि च॥ २४॥
तपो वाचं रतिं चैव कामं च क्रोधमेव च।
सृष्टिं ससर्ज चैवेमां स्त्रष्टुमिच्छन्निमाः प्रजाः॥ २५॥
कर्मणां च विवेकार्थं धर्माधर्मौ व्यवेचयत्।
द्वन्द्वैरयोजयच्चेमाः सुखदुःखादिभिः प्रजाः॥ २६॥
अण्व्यो मात्रा विनाशिन्यो दशार्धानां तु याः स्मृताः।
ताभिः सार्धमिदं सर्वं संभवत्यनुपूर्वशः॥ २७॥
यं तु कर्मणि यस्मिन्स न्ययुंक्त प्रथमं प्रभुः।
स तदेव स्वयं भेजे सृज्यमानः पुनः पुनः॥ २८॥
हिंस्राहिंस्त्रे मृदुक्रूरे धर्माधर्मावृतानृते।
यद्यस्य सोऽदधात्सर्गे तत्तस्य स्वयमाविशत्॥ २९॥
यथर्तुलिङ्गान्यृतवः स्वयमेवर्तुपर्यये।
स्वानि स्वान्यभिपद्यन्ते तथा कर्माणि देहिनः॥ ३०॥

Then Brahmā created *Kāla* (time) and its division, stars, planets, rivers, ocean, mountains—odd and even.(24) Desirous of propagating Brahmā created penances, speech, copulating tendency and the creation having these qualities. (25) Then he taught religion and irreligion (*Dharmādharma*) in order to discriminate the action worth doing and that worth abstaining from. Then he associated the living beings with the opposite pairs of feelings such as pleasure and pain.(26) Whatever five subtle *Tanmātrās* of the five great elements are previously described: alongwith them the entire universe comes up gradually one by one and step by step. (27) The creatures went on performing even life after life the same *Karma* to which it was previously ordained to do by lord Brahmā. (28) Violent and non-violent, gentle and cruel, religious and irreligious, truthfuls and liars—whom he made as such; these qualities became automatically innate with them guided by the destiny! (29) Just as the six seasons, appear with their characteristic marks in the same way embodied beings do automatically acquire their own *Karmas*.(30)

लोकानां तु विवृद्ध्यर्थं मुखवाहूरुपादतः।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत्॥ ३१॥
द्विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत्।
अर्धेन नारी तस्यां स विराजमसृजत् प्रभुः॥ ३२॥
तपस्तप्त्वासृजद्यं तु स स्वयं पुरुषो विराट्।
तं मां वित्तास्य सर्वस्य स्त्रष्टारं द्विजसत्तमाः॥ ३३॥
अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम्।
पतीन्प्रजानामसृजं महर्षीनादितो दश॥ ३४॥
मरीचिमत्र्यङ्गिरसो पुलस्त्यं पुलहं क्रतुम्।
प्रचेतसं वसिष्ठं च भृगुं नारदमेव च॥ ३५॥
एते मनूंस्तु सप्तान्यानसृजन्भूरितेजसः।
देवान्देवनिकायांश्च महर्षींश्चामितौजसः॥ ३६॥
यक्षरक्षः पिशाचांश्च गंधर्वाप्सरसोऽसुरान्।
नागान्सर्पान्सुपर्णांश्च पितृणां च पृथग्गणान्॥ ३७॥
विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च।
उल्कानिर्घातकेतूंश्च ज्योतींष्युच्चावचानि च॥ ३८॥

In order to foster the world Brahmā created *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and *Śūdras* from his mouth, arms, thighs and feet respectively. (31) Dividing his own self into two from one half he became male and from the other female. From that female he brought forth *Virāṭ*. (32) Whom that *Virāṭ* created after practising severe penance, know him to be me who am the creator of the whole universe O best among *Brāhmaṇas*. (33) With the intention of creating the *Prajās* I practised very severe penance and then in the beginning I created ten *Prajāpatis*. (34) They were Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetasa, Vasiṣṭha, Bhṛgu and Nārada. (35) These ten of great effulgence created seven more Manus and gods previously not created by Brahmā, their abodes and the other *Maharṣis* of great splendour. (36) Then came *Yakṣas*, *Rākṣasas*, *Piśācas*, *Gandharvas*, nymphs, *Asuras*, *Nāgas*, serpents, Suparṇas and group of manes separately.(37) Then he created electricity, thunderbolt, clouds, Rohita—a rainbow

किन्नरान्वानरान्मत्स्यान्विविधांश्च विहङ्गमान्।
पशून्मृगान्मनुष्यांश्च व्यालांश्चोभयतोदतः॥ ३९॥
कृमिकीटपतङ्गांश्च यूकामक्षिकमत्कुणम्।
सर्वं च दंशमशकं स्थावरं च पृथग्विधम्॥ ४०॥
एवमेतैरिदं सर्वं मन्नियोगान्महात्मभिः।
यथाकर्म तपोयोगात्सृष्टं स्थावरजङ्गमम्॥ ४१॥
येषां तु यादृशं कर्म भूतानामिह कीर्तितम्।
तत्तथा वोऽभिधास्यामि क्रमयोगं च जन्मनि॥ ४२॥
पशवश्च मृगाश्चैव व्यालाश्चोभयतोदतः।
रक्षांसि च पिशाचांश्च मनुष्याश्चजरायुजाः॥ ४३॥
अण्डजाः पक्षिणः सर्पा नक्रा मत्स्याश्च कच्छपाः।
यानि चैवंप्रकाराणि स्थलजान्यौदकानि च॥ ४४॥
स्वेदजं दंशमशकं यूकामक्षिक मत्कुणम्।
ऊष्मणश्चोपजायन्ते यच्चान्यत्किंचिदीदृशम्॥ ४५॥
उद्भिज्जाः स्थावराः सर्वे बीजकाण्डप्ररोहिणः।
ओषध्यः फलपाकान्ता बहुपुष्पफलोपगाः॥ ४६॥

like coloured but straight line of light, rainbows, meteors (*Ulkā*), vacuum, comets shining bodies, high and low.(38) Then Kinnaras, monkeys, fishes, different types of birds, animals, human beings and snakes, having teeth in both their upper and lower jaws. (39) Worm, insect, pest, moth, lice, fly, bug, gadfly and mosquitoes apart from different types of immobiles.(40) In this way these exalted souls created through their power of penance these mobile and immobile beings according to their *Karmas*, under my instructions. (41) Now I will tell you the prescribed *Karmas* of beings and how they attain their different births. (42) Animals like lions, deer etc., *Vyālas*, having teeth in both the jaws, *Rākṣasas*, *Piśācas* and human beings are viviparous. (43) Birds, snakes, crocodiles, fishes, the turtles, and the other animals of the type whether born on dry land or water are oviparous. (44) Gadfly, mosquito, louse, fly, bug and others of the type are born of sweat. (45) The trees and plants immobile and germinating

अपुष्पा फलवन्तो ये ते बनस्पतयः स्मृताः।
पुष्पिणः फलिनश्चैव वृक्षास्तूभयतः स्मृताः॥ ४७॥
गुच्छगुल्मं तु विविधं तथैव तृणजातयः।
बीजकाण्डरुहाण्येव प्रताना वल्ल्य एव च॥ ४८॥
तमसा बहुरूपेण वेष्टिताः कर्महेतुना।
अन्तःसंज्ञा भवन्त्येते सुखदुःख समन्विताः॥ ४९॥
एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः।
घोरेऽस्मिन्भूतसंसारे नित्यं सततयायिनि॥ ५०॥
एवं सर्वं स सृष्ट्वेदं मां चाचिन्त्यपराक्रमः।
आत्मन्यन्तर्दधे भूयः कालं कालेन पीडयन्॥ ५१॥
यदा स देवो जागर्ति तदेदं चेष्टते जगत्।
यदा स्वपिति शान्तात्मा तदासर्वं निमीलति॥ ५२॥
तस्मिन्स्वपिति सुस्थे तु कर्मात्मानः शरीरिणः।
स्वकर्मभ्यो निवर्तन्ते मनश्च ग्लानिमृच्छति॥ ५३॥

from seeds and shooting forth from the stem, are known as *Udbhijja*. The plants bearing plenty of fruits and flowers and perishing with the ripening of fruits, are known as *Oṣadhi*. (46) Trees (*Vṛkṣa*) are those which bear flowers and fruits both whereas *Vanaspatis* bear only fruits and no flowers. (47) *Guccha, Gulma, Tṛṇa, Pratāna* and *Vallī* are of various types and germinate from seeds or shoot forth from stem. (48) On account of their past deeds, the immobile beings (the plants etc.) are obsessed with the *Tamoguṇa* (inertia) and have unmanifest consciousness and can feel pleasure and pain. (49) In this terrifying world of unstable beings I have so far narrated the origin of beings—right from Brahmā to immobiles. (50) He (the Prajāpati) of unthinkable prowess, after creating me and the whole universe, withdrew himself within himself by destroying the creation through the process of *Pralaya* (dissolution). (51) When that creator is awake, this world ripples. When he sleeps in peace, the world perishes.(52) When established within himself, he sleeps, the embodied persons who hold their bodies according to their deeds, go back to

युगपत्तु प्रलीयन्ते यदा तस्मिन्महात्मनि।
तदायं सर्वभूतात्मा सुखं स्वपिति निर्वृतः॥५४॥
तमोऽयंतु समाश्रित्य चिरं तिष्ठति सेन्द्रियः।
न च स्वं कुरुते कर्म तदोत्क्रामति मूर्तितः॥५५॥
यदाऽणुमात्रिको भूत्वा बीजं स्थास्नु चरिष्णु च।
समाविशति संसृष्टस्तदा मूर्तिं विमुञ्चति॥५६॥
एवं स जाग्रत्स्वप्नाभ्यामिदं सर्वं चराचरम्।
संजीवयति चाजस्रं प्रमापयति चाव्ययः॥५७॥
इदं शास्त्रं तु कृत्वासौ मामेव स्वयमादितः।
विधिवद्ग्राहयामास मरीच्यादींस्त्वहं मुनीन्॥५८॥
एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः।
एतद्धि मत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः॥५९॥
ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगुः।
तानब्रवीदृषीन्सर्वान्प्रीतात्मा श्रूयतामिति॥६०॥
स्वायंभुवस्यास्य मनोः षड्वंश्या मनवोऽपरे।
सृष्टवन्तः प्रजाः स्वा स्वा महात्मानो महौजसः॥६१॥

(their unmanifest state) and their minds become inactive. (53) When all beings simultaneously merge with Him, the Supersoul then He, the soul of all creatures sleeps carefree and peacefully.(54) When this *Jīva*, clinging with the *Tamoguṇa* stays alongwith the association of sense or motor organs, then it stops doing its own actions and goes elsewhere. (55) When in its subtlest form, it enters into the causal seed, of immobile and mobile beings, then equipped with organs and mind etc., eight in number, it acquires another body (leaving the subtle one). (56) This way that imperishable one through its waking and sleeping stage, creates and destroys the world. (57) He himself authored this *Śāstra* in the beginning and taught me thoroughly and I, on my part imparted it to the *Munis* such as Bhṛgu, Marīci etc. (58) This, Bhṛgu *Muni* will narrate this *Śāstra* completely. He received this in full from me. (59) Then instructed accordingly by Manu, *Maharṣi* Bhṛgu pleasantly said to all *Ṛṣis*—"Please listen." (60) Six other Manus descended from

स्वारोचिषश्चोत्तमश्च तामसो रैवतस्तथा।
चाक्षुषश्च महातेजा विवस्वत्सुत एव च॥ ६२॥
स्वायंभुवाद्याः सप्तैते मनवो भूरितेजसः।
स्वे स्वेऽन्तरे सर्वमिदमुत्पाद्यापुश्चराचरम्॥ ६३॥
निमेषा दश चाष्टौ च काष्ठा त्रिंशत्तु ताः कला।
त्रिंशत्कला मुहूर्त्तः स्यादहोरात्रं तु तावतः॥ ६४॥
अहोरात्रे विभजते सूर्यो मानुषदैविके।
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः॥ ६५॥
पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः।
कर्म चेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी॥ ६६॥
दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः।
अहस्तत्रोदगयनं रात्रिः स्याद्दक्षिणायनम्॥ ६७॥
ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः।
एकैकशो युगानां तु क्रमशस्तन्निबोधत॥ ६८॥

Svāyambhuva Manu who were great souled and of unlimited prowess, made their own creation separately. (61) Svārociṣa, Uttama, Tāmasa, Raivata, Cākṣuṣa, and Vaivasvata of great effulgence—(these six) and Svāyambhuva the first one—these seven Manus made and sustained their own creations in their own period. (62-63)

Time Divisions—

8 *Nimeṣa* = 1 *Kāṣṭhā*; 30 *Kāṣṭhā* = 1 *Kalā*; 30 *Kalā* = 1 *Muhūrta* and 30 *Muhūrtas* = 1 day and night. (64) Sun is the dividing factor between days and nights for humans as well as gods. Nights are meant for beings to sleep and days for action. (65) One human month is one day and night of manes. It has two divisions. 15 human days make one day of manes and 15 days a night. The dark fortnight is the day of manes and bright is night for them to sleep. (66) One human year makes one day and night of gods. There again are two divisions. The north solstice is their day and the south solstice their night. (67) Regarding the day and night of Brahmā; the different *Yugas* and their respective measurement—know in brief. (68)

चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम्।
तस्य तावच्छती संध्या संध्यांशश्च तथाविधः॥ ६९॥
इतरेषु ससंध्येषु ससंध्यांशेषु च त्रिषु।
एकापायेन वर्तन्ते सहस्राणि शतानि च॥ ७०॥
यदेतत्परिसंख्यातमादावेव चतुर्युगम्।
एतद्द्वादशसाहस्रं देवानां युगमुच्यते॥ ७१॥
दैविकानां युगानां तु सहस्रं परिसंख्यया।
ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिमेव च॥ ७२॥
तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः।
रात्रिं च तावतीमेव तेऽहोरात्रविदोजनाः॥ ७३॥
तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते।
प्रतिबुद्धश्च सृजति मनः सदसदात्मकम्॥ ७४॥
मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया।
आकाशं जायते तस्मात्तस्य शब्दं गुणं विदुः॥ ७५॥

The *Satya Yuga* consists of 4000 godly years and the *Sandhyā* and *Sandhyāṁśa* each of that *Yuga* consists of 400 godly years. (69) The other three *Yugas* (*Tretā*, *Dvāpara* and *Kali*) alongwith their *Sandhyās* and *Sandhyāṁśas* are gradually less by one each e.g.,—

Tretā = 3000 yrs. *Sandhyā* 300 yrs. *Sandhyāṁśas* 300 yrs.
Dvāpara = 2000 ,, 200 ,, ,, 200 ,,
Kali = 1000 ,, 100 ,, ,, 100 ,,

(70) The *Yuga* of Gods is equal to 12000 accumulated length of all the four human *Yugas*. (71) One thousand godly years make one day of Brahmā and equal is his night. (72) 1000 god-years or Brahmā's day are known to be his *Puṇya Dina* and equal is his *Puṇya Rātri*. Those who know the divisions of day and night in this way, are real knowers of Day and Night. (73) At the end of his day and night, Brahmā wakes up from deep slumber and creates mind with its *Sat* and *Asat* aspects. According to the famous commentator Kullūka 'सृजति' does not mean 'creating' but means 'employing'. In that case the meaning will be Brahmā employs his mind in the work of creating universe. (74) Inspired by the

आकाशात्तु विकुर्वाणात्सर्वगन्धवहः शुचिः।
बलवाञ्जायते वायुः स वै स्पर्शगुणो मतः॥ ७६॥
वायोरपि विकुर्वाणाद्विरोचिष्णु तमोनुदम्।
ज्योतिरुत्पद्यते भास्वत्तद्रूपगुणमुच्यते॥ ७७॥
ज्योतिषश्च विकुर्वाणादापो रसगुणाः स्मृताः।
अद्भ्यो गन्धगुणा भूमिरित्येषा सृष्टिरादितः॥ ७८॥
यत्प्राग्द्वादशसाहस्रमुदितं दैविकं युगम्।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते॥ ७९॥
मन्वन्तराण्यसंख्यानि सर्गः संहार एव च।
क्रीडन्निवैतत्कुरुते परमेष्ठी पुनः पुनः॥ ८०॥
चतुष्पात्सकलो धर्मः सत्यं चैव कृते युगे।
नाधर्मेणागमः कश्चिन्मनुष्यान्प्रति वर्तते॥ ८१॥
इतरेष्वागमाद्धर्मः पादशस्त्ववरोपितः।
चौरिकानृतमायाभिर्धर्मश्चापैति पादशः॥ ८२॥

desire for creating, that mind does the creating. Out of it *Ākāśa* comes up whose quality is 'sound'. (75) From *Ākāśa* which possesses capacity of producing other effects, came Vāyu, the carrier of all smells, the sacred one, and most powerful whose quality is 'Touch'. (76) From Vāyu another effect of its own, the *Jyoti* (fire) came out, bright, remover of darkness, effulgent, having 'Form' as its own quality. (77) From *Jyoti* came the waters as an effect with 'Taste' as its quality and from waters came the 'Earth' with smell as its own quality. So this is all about the creation from the very beginning. (78) As stated above that 12000 *Caturyugīs* of humans make one *Yuga* of gods; such 71 godly *Yugas* make one *Manvantara*. (79) *Manvantaras,* creations and dissolutions are innumerable. The *Parameṣṭhī* makes them again and again as if in a playful mood. (80) In the *Kṛtayuga* *Dharma* stood on its four legs in its entirety and truthfulness subsisted. Nothing arrived in unrighteous way nor did anybody behave so to his fellow persons. (81) In the other three *Yugas* due to the infiltration of *Adharma* the *Dharma* went on losing one

अरोगाः सर्वसिद्धार्थाश्चतुर्वर्षशतायुषः।
कृते त्रेतादिषु ह्येषामायुर्ह्रसति पादशः॥ ८३॥
वेदोक्तमायुर्मर्त्यानामाशिषश्चैव कर्मणाम्।
फलन्त्यनुयुगं लोके प्रभावाश्च शरीरिणाम्॥ ८४॥
अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरेऽपरे।
अन्ये कलियुगे नृणां युगह्रासानुरूपतः॥ ८५॥
तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते।
द्वापरे यज्ञमेवाहुर्दानमेकं कलौयुगे॥ ८६॥
सर्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्युतिः।
मुखबाहूरुपज्जानां पृथक्कर्माण्यकल्पयत्॥ ८७॥
अध्यापनमध्ययनं यजनं याजनं तथा।
दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत्॥ ८८॥
प्रजानां रक्षणं दानमिज्याध्ययनमेव च।
विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः॥ ८९॥

of its legs in each *Yuga*. Theft, falsehood and double-dealin (*Māyā*) crept in every following *Yuga* devoid of one le respectively. (82) In *Kṛtayuga* people were healthy, prosperou and lived for 400 years. In the following three *Yugas* it wer on lessening by one quarter each. (83) The longevity, the frui of *Karmas*, the blessings by Brahmans etc.,— all depend upo the nature of *Yuga*. (84) In *Kṛtayuga* the *Dharma* was somewha different, in *Tretā* and *Dvāpara* it became different and in *Ka* it became still more different. Degeneration of *Dharma* went o increasing in each following *Yuga*. (85) Penance in *Kṛta, Jñān* in *Tretā*, *Yajña* in *Dvāpara* and charity in *Kali* are the mai *Dharmas*. (86) That greatly splendrous Brahmā then ordaine the duties of each—*Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and *Śūdra* in order to protect them (by smooth running). (87) For *Brāhmaṇa* he prescribed—teaching and studying; priesthood and performin sacrifices; giving and accepting charity. (88) Protecting subjects giving charity, performing sacrifices; studying and being unattache to worldly objects were in short prescribed for *Kṣatriyas*. (89

पशूनां रक्षणं दानमिज्याध्ययनमेव च।
वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च॥ ९०॥
एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत्।
एतेषामेव वर्णानां शुश्रूषामनसूयया॥ ९१॥
ऊर्ध्वं नाभेर्मेध्यतरः पुरुषः परिकीर्तितः।
तस्मान्मेध्यतमं त्वस्य मुखमुक्तं स्वयंभुवा॥ ९२॥
उत्तमाङ्गोद्भवाज्ज्यैष्ठ्याद्ब्रह्मणश्चैवधारणात् ।
सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः॥ ९३॥
तं हि स्वयंभूः स्वादास्यात्तपस्तप्त्वादितोऽसृजत्।
हव्यकव्याभिवाह्याय सर्वस्यास्य च गुप्तये॥ ९४॥
यस्यास्येन सदाश्नन्ति हव्यानि त्रिदिवौकसः।
कव्यानि चैव पितरः किं भूतमधिकं ततः॥ ९५॥
भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः।
बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः॥ ९६॥
ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः।
कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः॥ ९७॥

Maintaining the live stock, giving charity, performing sacrifices, study of scriptures, business and banking for *Vaiśyas*.(90) He the Lord, prescribed for *Śūdras* only one duty and it was the guileless service of these three *Varṇas*. (91) Brahmā told the upper portion of the body (above navel region) to be sacred and in that too the mouth as most sacred.(92) Because of springing up from His mouth, being seniormost and holding the knowledge of *Vedas* Brahman is the master of the creation—as per *Dharma*.(93) Svayambhū Brahmā, after prolonged penances, created Brahmans in the beginning in order to provide *Havya* and *Kavya* (oblations to gods and manes respectively) and for sustenance of creation.(94) Who may be superior to Brahmans as it is through their mouth that the gods enjoy their *Havya* and manes their *Kavya?*(95) Among all beings the animates are superior; among animates are the intelligentsia class; among the intelligents are the human beings and among them are the Brahmans superiormost. (96) Among *Brāhmaṇas* also scholarly

उत्पत्तिरेव बिप्रस्य मूर्तिर्धर्मस्य शास्वती।
स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते॥ ९८ ॥
ब्राह्मणो जायमानो हि पृथिव्यामधिजायते।
ईश्वरः सर्वभूतानां धर्मकोशस्य गुप्तये॥ ९९ ॥
सर्वं स्वं ब्राह्मणस्येदं यत्किंचिज्जगतीगतम्।
श्रैष्ठ्येनाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति॥ १००॥
स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च।
आनृशंस्याद् ब्राह्मणस्य भुञ्जते हीतरे जनाः॥ १०१॥
तस्य कर्मविवेकार्थं शेषाणामनुपूर्वशः।
स्वायंभुवोमनुर्धीमानिदं शास्त्रमकल्पयत्॥ १०२॥
विदुषा ब्राह्मणेनेदमध्येतव्यं प्रयत्नतः।
शिष्येभ्यश्च प्रवक्तव्यं सम्यङ्नान्येन केनचित्॥ १०३॥
इदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः।
मनोवाग्देहजैर्नित्यं कर्मदोषैर्न लिप्यते॥ १०४॥

ones are superior; among the scholars also those are superior who have faith in scriptural injunctions; even among them superior are those who scrupulously follow those injunctions and superiormost are the knowers of *Brahma*.(97) The very birth of *Brāhmaṇas* is the eternal and imperishable body of *Dharma*. Because *Brāhmaṇa* is born for *Dharma* and eligible for attaining *Brahma*. (98) Right from birth *Brāhmaṇa* is supposed to be the controller of all beings and protector of the treasure of *Dharma*. (99) Whatever wealth there is on the earth, it all belongs to *Brāhmaṇa*. Being superiormost and highbred, he deserves everything.(100) *Brāhmaṇa* eats his own; wears his own; gives charity of his own; the others live only on the mercy of *Brāhmaṇa*.(101) The wise Manu made this *Śāstra* to define the range of duties of *Brāhmaṇas* and others respectively.(102) A learned *Brāhmaṇa* should study this thoroughly with great care and the *Brāhmaṇa* alone and nobody else should teach this to his disciples in all respects.(103) Observing commendable vows a *Brāhmaṇa* if studies this *Śāstra*, does not get tainted by action—mental, vocal or bodily.(104)

पुनाति पंक्तिं वंश्यांश्च सप्त सप्त परापरान्।
पृथिवीमपि चैवेमां कृत्स्नामेकोऽपि सोर्हति॥१०५॥
इदं स्वस्त्ययनं श्रेष्ठमिदं बुद्धिविवर्धनम्।
इदं यशस्यमायुष्यमिदं निःश्रेयसं परम्॥१०६॥
अस्मिन्धर्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम्।
चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः॥१०७॥
आचारः परमो धर्मः श्रुत्युक्तः स्मार्त्त एव च।
तस्मादस्मिन्सदा युक्तो नित्यं स्यादात्मवान्द्विजः॥१०८॥
आचाराद्विच्युतो विप्रो न वेदफलमश्नुते।
आचारेण तु संयुक्तः संपूर्णफलभाग्भवेत्॥१०९॥
एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम्।
सर्वस्य तपसो मूलमाचारं जगृहुः परम्॥११०॥
जगतश्च समुत्पत्तिं संस्कारविधिमेव च।
व्रतचर्योपचारं च स्नानस्य च परं विधिम्॥१११॥

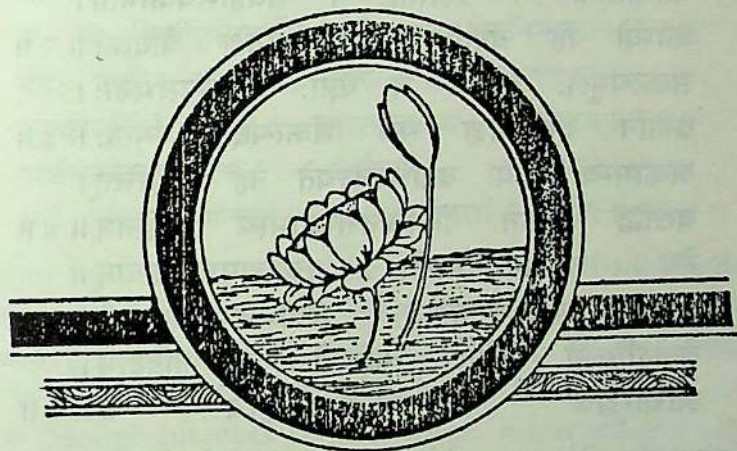
Such *Brāhmaṇa* sanctifies his lineage seven generations of past and seven of future—in his family.(105) This benedictory *Śāstra* is the best one; it enhances the talent; it provides fame and increases the life-span and gives the ultimate benediction.(106) In this *Śāstra Dharma* has been described fully well and the merits and demerits of *Karmas*; and finally the all-time code of conduct for all the four *Varṇas*.(107) The norm of conduct specified in *Vedas* and *Smṛtis*, is the best *Dharma*. Therefore, a *Dvija*—a seeker of self-benediction—should sincerely practise it always. (108) A *Brāhmaṇa* deviated from prescribed conduct cannot enjoy the fruits of his Vedic learning whereas fully treading the right path, he enjoys all merits. (109) Finding that the *Dharma* can be attained only through prescribed conduct, the *Munis* emphasized only conduct as the very root of all penances.(110) The origin of universe, the different sacraments and their procedure, the routine of *Brahmacarya*; the bath before leaving *Gurukula* and its *Vidhi* etc. (111)

दाराधिगमनं चैव विवाहानां च लक्षणम्।
महायज्ञविधानं च श्राद्धकल्पं च शाश्वतम्॥ ११२॥
वृत्तीनां लक्षणं चैव स्नातकस्य व्रतानि च।
भक्ष्याभक्ष्यं च शौचं च द्रव्याणां शुद्धिमेव च॥ ११३॥
स्त्रीधर्मयोगं तापस्यं मोक्षं संन्यासमेव च।
राज्ञश्च धर्ममखिलं कार्याणां च विनिर्णयम्॥ ११४॥
साक्षिप्रश्नविधानं च धर्मं स्त्रीपुंसयोरपि।
विभागधर्मं द्यूतं च कण्टकानां च शोधनम्॥ ११५॥
वैश्यशूद्रोपचारं च संकीर्णानां च संभवम्।
आपद्धर्मं च वर्णानां प्रायश्चित्तविधिं तथा॥ ११६॥
संसारगमनं चैव त्रिविधं कर्मसंभवम्।
निःश्रेयसं कर्मणां च गुणदोषपरीक्षणम्॥ ११७॥
देशधर्माञ्जातिधर्मान्कुलधर्मांश्च शाश्वतान्।
पाषण्डगणधर्मांश्च शास्त्रेऽस्मिन्नुक्तवान्मनुः॥ ११८॥

Marrying, characteristics of eight types of marriage, procedu of *Mahāyajña* and the all-time procedure of *Śrāddha*.(112) Th characteristic marks of livelihood, the rules for householder what is worth eating and what is not; the purification and i ways; how to purify different objects.(113) The *Dharmayog* of ladies (probably menstruation) penance, *Mokṣa* and *Saṁnyās* the duties of rulers in full and how to decide a judicia case.(114) How to put questions to a witness, the *Dharma* o wife and husband, the way to divide property, gamblin eradicating theft and thieves. (115) Duties of *Vaiśyas* and *Śūdras* the origin of mixed *Varṇas*; the *Dharma* in the time o emergency of all *Varṇas*; expiatory process. (116) The thre types of rebirth guided by the past deeds—good or evil; th emancipation; the examining of merits and demerits of actions.(117) The *Deśa* (local) *Dharma*; *Jāti Dharma* (*Brāhmaṇas* etc.); *Kuladharma* (conducts of a clan); *Pāṣaṇḍa Dharma* (Kullūka

यथेदमुक्तवाञ्छास्त्रं पुरा पृष्टो मनुर्मया।
तथेदं यूयमप्यद्य मत्सकाशान्निबोधत॥ ११९॥

lefined *Pāṣaṇḍa* as people following norms based on scripture other than the Vedic ones); *Gaṇa Dharma* (professional) etc., Manu has told in it.(118) When in the past I requested Manu o teach me and in the way he taught me, you also know t today from me.(119)

Thus ends the chapter I in Manusmṛti.

Chapter II

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः।
हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत॥ १॥
कामात्मता न प्रशस्ता न चैवेहास्त्यकामता।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः॥ २॥
संकल्पमूलः काम्यो वै यज्ञाः संकल्पसंभवाः।
व्रतानि यमधर्माश्च सर्वे संकल्पदाः स्मृताः॥ ३॥
अकामस्य क्रिया काचिद्दृश्यते नेह कर्हिचित्।
यद्यद्धि कुरुते किंचित्तत्तत्कामस्य चेष्टितम्॥ ४॥
तेषु सम्यग्वर्तमानो गच्छत्यमरलोकताम्।
यथा संकल्पितांश्चेह सर्वान्कामान्समश्नुते॥ ५॥
वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम्।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च॥ ६॥

Know the *Dharma* which has constantly been practised by the wise ones away from attachment and aversion and accepted whole heartedly. (1) It is not good to do action motivated by desire but at the same time nowhere desirelessness is found. Even learning *Vedas* and practising Vedic *Karmayoga* requires a desire behind. (2) *Saṅkalpa* is the root of desire. *Yajñas* are born of *Saṅkalpa*. All vows, *Yamas* and *Dharmas* come out of *Saṅkalpa*. (This act will result into this—is *Saṅkalpa*). (3) No action is seen performed in the world without desire. Whatever is done, is the result of desire. (4) Doing prescribed deeds in right way, man attains immortal world and in this world also he obtains all desired objects: (5) All *Vedas*, the *Smṛtis* of well versed Vedic scholars and their good conducts,

यः कश्चित्कस्यचिद्धर्मो मनुना परिकीर्तितः।
स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः॥ ७ ॥
सर्वं तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा।
श्रुतिप्रामाण्यतो विद्वान्स्वधर्मे निविशेत वै॥ ८ ॥
श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन्हि मानवः।
इह कीर्त्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम्॥ ९ ॥
श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः।
ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ॥ १० ॥
योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्द्विजः।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः॥ ११ ॥
वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम्॥ १२ ॥
अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते।
धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः॥ १३ ॥

the norms followed by the noble and finally self-satisfaction—are the root of *Dharma*. (6) Whatever duty for whomsoever, has been prescribed by Manu—is all said in the *Vedas* as Manu is authority in Vedic knowledge. (7) Keeping all this in view through his eyes of knowledge, a learned man should do only those duties which are prescribed as his *Svadharma*.(8) Doing duties strictly enjoined in *Śrutis* and *Smṛtis* a man earns fame in this world and best of pleasures hereafter. (9) *Vedas* should be known to be *Śrutis* and *Dharma Śāstra* to be *Smṛtis*. They both are beyond the range of criticism. *Dharma* manifested from them. (10) The person who disregards these two and bends on logical arguments, should be shunned by wise ones as non-believer and censorious to the *Vedas*. (11) *Vedas*, *Smṛtis*, noble conduct and self-appealing—these four are the deciding factors of *Dharma*. (12) The knowledge of *Dharma* occurs to those only who are unattached to *Artha* and *Kāma* and to the persons desirous of acquiring religious knowledge, *Vedas* are the final authority. (13)

श्रुतिद्वैधं तु यत्र स्यात्तत्र धर्मावुभौ स्मृतौ।
उभावपि हि तौ धर्मौ सम्यगुक्तौ मनीषिभिः॥ १४॥
उदितेऽनुदिते चैव समयाध्युषिते तथा।
सर्वथा वर्तते यज्ञ इतीयं वैदिकी श्रुतिः॥ १५॥
निषेकादिश्मशानान्तो मन्त्रैर्यस्योदितो विधिः।
तस्य शास्त्रेऽधिकारेऽस्मिञ्ज्ञेयो नान्यस्य कस्यचित्॥ १६॥
सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते॥ १७॥
तस्मिन्देशे य आचारः पारंपर्यक्रमागतः।
वर्णानां सान्तरालानां स सदाचार उच्यते॥ १८॥
कुरुक्षेत्रं च मत्स्याश्च पञ्चालाः शूरसेनकाः।
एष ब्रह्मर्षि देशो वै ब्रह्मावर्तादनन्तरः॥ १९॥
एतद्देशप्रसूतस्य सकाशादग्रजन्मनः।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः॥ २०॥
हिमवद्विन्ध्ययोर्मध्यं यत्प्राग्विनशनादपि।
प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः॥ २१॥

Where there is contradiction between two Vedic utterances both should be taken as equally authentic since both are regarded by the scholars as perfect *Dharma*. (14) (For example it is said in the *Vedas*) "After sun-rise and when the sun has not risen and at the time of day break, *Yajña* (*Homa*) should be performed. (15) Only twice-born are entitled to study this *Śāstra* who are authorised to have their sacraments—from *Garbhādhāna* to funeral—through *Veda Mantras* and none else. (16) The region between the two divine rivers Sarasvatī and Dṛṣadvatī is known as Brahmāvarta, made by gods. (17) In that country whatever social norms for four castes and the mixed ones traditionally prevailed, is called 'सदाचार' (noble conduct) for those particular societies. (18) Then comes *Brahmarṣi* country slightly inferior—consisting of Kurukṣetra, Matsya, Pañcāla and Śūrasena. (19) Let all people of the world learn their own conduct and character from the *Brāhmaṇas* of this land. (20) Between Himalayas and Vindhya range; and East

आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात्।
तयोरेवान्तरं गिर्योरार्यावर्त्तं विदुर्बुधाः॥ २२॥
कृष्णसारस्तु चरति मृगो यत्र स्वभावतः।
स ज्ञेयो यज्ञियो देशो म्लेच्छदेशस्त्वतः परः॥ २३॥
एतान्द्विजातयो देशान्संश्रयेरन्प्रयत्नतः।
शूद्रस्तु यस्मिन्कस्मिन्वा निवसेद् वृत्तिकर्शितः॥ २४॥
एषा धर्मस्य वो योनिः समासेन प्रकीर्तिता।
संभवश्चास्य सर्वस्य वर्णधर्मान्निबोधत॥ २५॥
वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम्।
कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च॥ २६॥
गार्भैर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः।
बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते॥ २७॥
स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः॥ २८॥

of Kurukshetra and West of Prayaga, is *Madhya Deśa*. (21) In between the Eastern and Western oceans and the very two mountains; the wise call the land as *Āryāvarta*. (22) The land where black deers move around freely, should be known as *Yajñīya Deśa*. Other than this is Mleccha country. (23) The twice-born, by all means, should try to settle in these countries whereas *Śūdras* for the sake of livelihood may inhabit anywhere. (24) So far I have briefly narrated the very origin (*Yoni*) of *Dharma* and the *Varṇas*. Now know about *Varṇa Dharmas*. (25) The bodily purifying sacraments like *Garbhādhāna* and funeral etc., of the twice-born should be made through *Veda Mantras*. (26) Through womb-purifying sacraments (*Homa* not standing for oblation into the fire) *Jātakarma*, tonsure, investiture of sacred thread etc., the impurities related to seed and womb of twice-born are removed. (27) This body is made fit for attaining Brahmahood through scriptural studies, vows, *Homas*, *Traividyā*, daily sacrifices, procreating sons. *Mahāyajñas* like *Brahmayajña, Yajñas* like *Jyotiṣṭoma* etc. (28)

प्राङ्नाभिवर्धनात्पुंसो जातकर्म विधीयते।
मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम्॥ २९॥
नामधेयं दशम्यां तु द्वादश्यां वास्य कारयेत्।
पुण्ये तिथौ मुहूर्त्ते वा नक्षत्रे वा गुणान्विते॥ ३०॥
मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम्।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम्॥ ३१॥
शर्मवद् ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम्।
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेष्य संयुतम्॥ ३२॥
स्त्रीणां सुखोद्यमक्रूरं विस्पष्टार्थं मनोहरम्।
मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत्॥ ३३॥
चतुर्थे मासि कर्त्तव्यं शिशोर्निष्क्रमणं गृहात्।
षष्ठेऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले॥ ३४॥
चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः।
प्रथमेऽब्दे तृतीये वा कर्त्तव्यं श्रुतिचोदनात्॥ ३५॥
गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम्।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः॥ ३६॥

Jātakarma e.g., licking honey and ghee through gold spoon, is done before cutting the umbilical cord with due recitation of *Mantra*. (29) Christening is done on tenth or twelfth day from birth at an auspicious time such as a good *Tithi, Muhūrta* and constellation. (30) A Brahman child must have a name denoting *Maṅgala* e.g., auspiciousness, a *Kṣatriya* denoting power, *Vaiśya* wealth and a *Śūdra* some trifle one. (31) These four must carry a surname as *Śarmā, Varmā, Bhūti* and *Dāsa* respectively denoting their qualities of *Śarma*, protecting, wealth and servitude. (32) The name of a girl must be easy in pronouncing, not harsh, having a clear meaning, beautiful, auspicious, ending in a long vowel and blessing in nature. (33) In the fourth or sixth month the child may be taken out of the house for the first time. Solid food may be started in the sixth month or as the family traditions allow. (34) For all twice-born, tonsure should be done either in the first year or the third following *Dharma* in Vedic manner. (35) Investiture of sacred

ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पंचमे।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे॥ ३७॥
आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते।
आद्वाविंशात्क्षत्रबन्धोराचतुर्विंशतेर्विशः ॥ ३८॥
अत ऊर्ध्वं त्रयोऽप्येते यथाकालमसंस्कृताः।
सावित्रीपतिता व्रात्या भवन्त्यार्यविगर्हिताः॥ ३९॥
नैतैरपूतैर्विधिवदापद्यपि हि कर्हिचित्।
ब्राह्मान्यौनांश्च संबन्धानाचरेद् ब्राह्मणः सह॥ ४०॥
मौञ्जी त्रिवृत्समा श्लक्ष्णा कार्या विप्रस्य मेखला।
क्षत्रियस्य तु मौर्वीज्या वैश्यस्य शणतान्तवी॥ ४२॥
मुञ्जालाभे तु कर्त्तव्याः कुशाश्मन्तकवल्वजैः।
त्रिवृता ग्रन्थिनैकेन त्रिभिः पञ्चभिरेव वा॥ ४३॥

thread should be made in the eighth year from conception for *Brāhmaṇas*, eleventh for *Kṣatriyas* and twelfth for *Vaiśyas*. (36) A *Brāhmaṇa* desirous of Brahmanical splendour should do thread sacrament in the fifth year from the conception, a prowess-desiring *Kṣatriya* in the sixth and a *Vaiśya* desiring prosperity in the eighth year of age. (37) There is no violation of *Sāvitrī* till 16 years for a *Brāhmaṇa*, 22 years for a *Kṣatriya* and 24 years for a *Vaiśya*. (38) After this all these three if not timely sacramented, fall from their grade, become *Vrātya* and are condemned by the noble persons. (39) Alongwith such persons not timely sacramented, a *Brāhmaṇa* should not have any relation—scriptural (studying or teaching *Vedas*) or marital. (40) The *Brāhmaṇa Brahmacārī* should have his three-stringed girdle of *Muñja* grass soft in touch, a *Kṣatriya* that of *Mūrvā* (a kind of grass) and a *Vaiśya* that of jute. (42) If *Muñja* etc., are not available, the girdle for them should be made of *Kuśa*, *Aśmāntaka* and *Balbaja* (all kinds of grass). They should be triple stringed and tied with one knot, three or even five knots. (43).

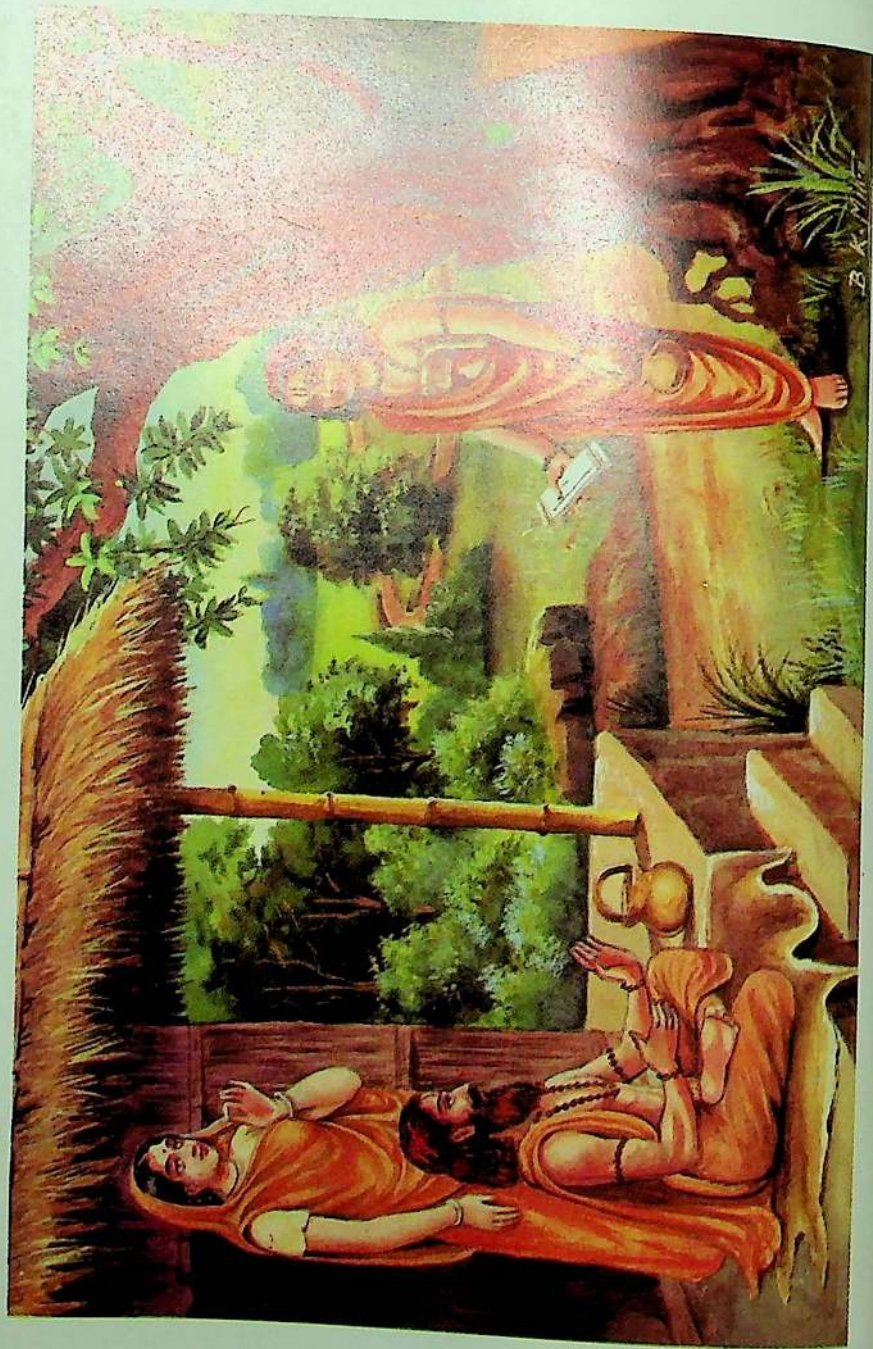
कार्पासमुपवीतं स्याद्विप्रस्योर्ध्ववृतं त्रिवृत्।
शणसूत्रमयं राज्ञो शूद्रस्याविकसौत्रिकम्॥ ४४॥
ब्राह्मणो बैल्वपालाशौ क्षत्रियो वाटखादिरौ।
पैलवौदुम्बरौ वैश्यो दण्डानर्हन्ति धर्मतः॥ ४५॥
केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः।
ललाटसंमितो राज्ञः स्यात्तु नासान्तिको विशः॥ ४६॥
ऋजवस्ते तु सर्वे स्युरव्रणाः सौम्य दर्शनाः।
अनुद्वेगकरा नृणां सत्वचोऽनग्निदूषिताः॥ ४७॥
प्रतिगृह्येप्सितं दण्डमुपस्थाप्य च भास्करम्।
प्रदक्षिणं परीत्याग्निं चरेद्भैक्षं यथाविधि॥ ४८॥
भवत्पूर्वं चरेद्भैक्षमुपनीतो द्विजोत्तमः।
भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम्॥ ४९॥
मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम्।
भिक्षेत भिक्षां प्रथमं या चैनं नावमानयेत्॥ ५०॥

The thread of a Brahman should be made of cotton fiberes upward entwined and triple stringed and so should be those of *Kṣatriya* and *Vaiśya* but made of jute and sheep wool respectively. (44) A Brahman may have his staff of *Bilva* or *Palāśa* tree, a *Kṣatriya* that of a banian or catachu and a *Vaiśya* that of *Pīlū* or *Udumbara*. (45) The staff of a Brahman should be as high as it may reach upto his hairs, that of *Kṣatriya* or *Vaiśya* upto his forehead and tip of the nose respectively. (46) The staff should be straight, unwounded, good looking, unirritating to others, with bark intact and unburnt. (47) Having the prescribed staff, after making circumambulation around fire while facing the sun, the *Brahmacārī* should leave the place for alms. (48) An investitured *Brahmacārī* while begging for alms should utter the word 'भवत्' in the beginning, middle and end of the sentence according to his *Varṇa* for example—A Brahman may say— "भवति भिक्षां देहि", a *Kṣatriya* "भिक्षां भवति देहि", and a *Vaiśya* "भिक्षां देहि भवति" etc. (49) A *Brahmacārī* should first approach for alms his own mother or sister or mother's

समाहृत्य तु तद्भैक्षं यावदन्नममायया।
निवेद्य गुरवेऽश्नीयादाचम्य प्राङ्मुखः शुचिः॥५१॥
आयुष्यं प्राङ्मुखो भुङ्क्ते यशस्यं दक्षिणामुखः।
श्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्तेह्युदङ्मुखः॥५२॥
उपस्पृश्य द्विजो नित्यमन्नमद्यात्समाहितः।
भुक्त्वा चोपस्पृशेत्सम्यगद्भिः खानि च संस्पृशेत्॥५३॥
पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन्।
दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वशः॥५४॥
पूजितं ह्यशनं नित्यं बलमूर्जं च यच्छति।
अपूजितं तु तद्भुक्तमुभयं नाशयेदिदम्॥५५॥
नोच्छिष्टं कस्यचिद्दद्यान्नाद्याच्चैव तथान्तरा।
नचैवात्यशनं कुर्यान्न चोच्छिष्टःक्वचिद्व्रजेत्॥५६॥
अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम्।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत्॥५७॥

sister or whosoever is not regardless. (50) When a *Brahmacārī* has obtained alms sufficient for his daily requirement, he should guilelessly offer it to his *Guru* and (what he gets from him) he should partake of it after *Ācamana* and facing east. (51) If desirous of long life, one should take food facing east. For fame facing south, for wealth west and for truth (ऋत) facing north. (52) A twice-born must take three *Ācamanas* before he starts eating and while eating he should be well composed. Again three sips in the end and he should touch with water six body holes— 2 eyes, 2 ears and 2 nostrils. (53) Whatever food one gets, he should respectfully welcome and partake it full without finding fault. He should feel happy to see it and should wish to get it again and again. (54) The well-received food always generates strength and vigour and in the way otherwise, it destroys them. (55) One should not give to anyone any remnants of food nor should he himself take it. In between two meals any food should not be taken. One should not eat too much and he should not go anywhere without washing mouth after meals. (56) Excessive eating is bad for health and

ब्राह्मेण विप्रस्तीर्थेन नित्यकालमुपस्पृशेत्।
कायत्रैदशिकाभ्यां वा न पित्र्येण कदाचन॥ ५८॥
अंगुष्ठमूलस्य तले ब्राह्मं तीर्थं प्रचक्षते।
कायमंगुलिमूलेऽग्रे दैवं पित्र्यं तयोरधः॥ ५९॥
त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम्।
खानि चैव स्पृशेदद्भिरात्मानं शिर एव च॥ ६०॥
अनुष्णाभिरफेनाभिरद्भिस्तीर्थेन धर्मवित्।
शौचेप्सुः सर्वदाचामेदेकान्ते प्रागुदङ्मुखः॥ ६१॥
हृद्गाभिः पूयते विप्रः कण्ठगाभिस्तु भूमिपः।
वैश्योऽद्भिः प्राशिताभिस्तु शूद्रः स्पृष्टाभिरन्ततः॥ ६२॥
उद्धृते दक्षिणे पाणावुपवीत्युच्यते द्विजः।
सव्ये प्राचीनआवीती निवीती कण्ठसज्जने॥ ६३॥

longevity. It goes against heaven and virtues and is condemned by worldly people also. It must, therefore, be shunned. (57) A Brahman should make *Ācamana* either with the *Brāhma Tīrtha* or the *Daiva Tīrtha* but never with *Pitṛ Tīrtha*. (58) Just below the root of the thumb, it is *Brāhma Tīrtha*; near the root of the little finger it is *Prajāpati Tīrtha*, at the tip of the fingers it is *Daiva Tīrtha* and between the thumb and forefinger it is *Pitṛ Tīrtha*. (59) First one may take three *Ācamanas*, then he should touch the mouth twice (clipping the lips), then six holes, chest and head with water. (60) A person—knower of *Dharma* who wishes to sanctify himself—should make *Ācamana* with the water cool and scumless facing East or North. (61) A Brahman becomes pure by the *Ācamana* water reaching his heart, a *Kṣatriya* by water reaching inside throat, a *Vaiśya* inside mouth and a *Śūdra* by only touching the lips. (62) A twice-born, when wears his sacred thread from above his left shoulder and below his right armpit, is called *Upavītī* (*Savya*), when the thread comes from above the right shoulder and below his left armpit is known as *Prācīnāvītī* (*Apasavya*) and when it is in the shape of a garland, he is known as a *Nivītī*. (63)

मेखलामजिनं दण्डमुपवीतं कमण्डलुम्।
अप्सु प्राश्य विनष्टानि गृह्णीतान्यानि मन्त्रवत्॥ ६४॥
केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते।
राजन्यबन्धोर्द्वाविंशे वैश्यस्य द्व्यधिके ततः॥ ६५॥
अमन्त्रिका तु कार्येयं स्त्रीणामावृदशेषतः।
संस्कारार्थं शरीरस्य यथाकालं यथाक्रमम्॥ ६६॥
वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः।
पतिसेवा गुरौ वासो गृहार्थोऽग्निपरिक्रिया॥ ६७॥
एष प्रोक्तो द्विजातीनामौपनायनिको विधिः।
उत्पत्तिव्यञ्जकः पुण्यः कर्मयोगं निबोधत॥ ६८॥
उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः।
आचारमग्निकार्यं च संध्योपासनमेव च॥ ६९॥
अध्येष्यमाणस्त्वाचान्तो यथाशास्त्रमुदङ्मुखः।
ब्रह्माञ्जलिकृतोऽध्याप्यो लघुवासा जितेन्द्रियः॥ ७०॥

If *Mekhalā*, deer-skin, staff, sacred thread, *Kamaṇḍalu* (water pot) get rotten or somehow unusable, one should have new ones with recitation of relevant *Mantras* after immersing them into the water. (64) *Keśānta* sacrament of a *Brāhmaṇa* should be done in his 16th year of age conception included; in 22nd that of the *Kṣatriyas* and of the *Vaiśyas* in 24th year. (65) The girls should be bodily sacramented at the proper age (prescribed above) but without reciting *Mantra*. (66) For females their marriage sacrament itself is their investiture of thread, serving their husband is their residence in the *Āśrama* of *Guru* and domestic chores are *Agnihotra* for them. (67) So far I have narrated the sacraments of the twice-born in regard of their second birth. Now listen to what their duties are. (68) After initiating the disciple through thread ceremony the *Guru* should first of all, teach him the purifying process, norms of conduct, *Agnihotra* and *Sandhyā* prayers. (69) A disciple, who has made *Ācamana* in prescribed manner, sitting with northward face in *Brahmāñjali* pose and wearing loin-cloth with subdued

ब्रह्मारम्भेऽवसाने च पादौ ग्राह्यौ गुरोः सदा।
संहत्य हस्तावध्येयं स हि ब्रह्माञ्जलिः स्मृतः॥७१॥
व्यत्यस्तपाणिनो कार्यमुपसंग्रहणं गुरोः।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन च दक्षिणः॥७२॥
अध्येष्यमाणं तु गुरुर्नित्यकालमतन्द्रितः।
अधीष्व भो इति ब्रूयाद्विरामोऽस्त्विति चारमेत्॥७३॥
ब्राह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा।
स्रवत्यनोङ्कृतं पूर्वं पुरस्ताच्च विशीर्यति॥७४॥
प्राक्कूलान्पर्युपासीनः पवित्रैश्चैव पावितः।
प्राणायामैस्त्रिभिः पूतस्तत ओंकारमर्हति॥७५॥
अकारं चाप्युकारं च मकारं च प्रजापतिः।
वेदत्रयान्निरदुहद् भूर्भुवः स्वरितीति च॥७६॥
त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत्।
तदित्यृचोऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः॥७७॥
एतदक्षरमेतां च जपन्व्याहृतिपूर्विकाम्।
संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते॥७८॥

sense-organs is a fit person to be taught. (70) *Brahmāñjali* is said to be touching the feet of *Guru* before and after studying *Veda* with folded hands. (71) The right foot of the *Guru* should be touched by right hand and the left by left in a pose of cross hands. (72) The vigilant *Guru* should always ask his pupil to start studying and to stop also just at right time. (73) A pupil should utter 'ॐ' (*Oṁ*) in the beginning and end of his daily study. Because without saying *Oṁ* in the beginning the knowledge perishes and when it is not said in the end the knowledge does not stay. (74) Sitting on a mat with eastward face, purified by having *Pavitrī* of *Kuśa*, performing three rounds of *Prāṇāyāma*; then a person becomes fit for pronouncing *Oṁ*. (75) Brahmā milked A, U, M and three *Vyāhṛtis Bhūḥ, Bhūvaḥ, Svaḥ* from the three *Vedas*. (76) Then again from the three *Vedas*, Brahmā took out *Sāvitrī Mantra* consisting of three legs like 'तदित्यृचः' etc. (77) A twice-born, knower of Vedic lores,

सहस्त्रकृत्वस्त्वभ्यस्य बहिरेतत्त्रिकं द्विजः।
महतोऽप्येनसो मासात्त्वचेवाहिर्विमुच्यते॥ ७९॥
एतयर्चा विसंयुक्तः काले च क्रियया स्वया।
ब्रह्मक्षत्रियविट्योनिर्गर्हणां याति साधुषु॥ ८०॥
ओंकारपूर्विकास्तिस्त्रो महाव्याहृतयोऽव्ययाः।
त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम्॥ ८१॥
योऽधीतेऽहन्यहन्येतांस्त्रीणि वर्षाण्यतन्द्रितः।
स ब्रह्म परमभ्येति वायुभूतः खमूर्तिमान्॥ ८२॥
एकाक्षरं परं ब्रह्म प्राणायामः परं तपः।
सावित्र्यास्तु परं नास्ति मौनात्सत्यं विशिष्यते॥ ८३॥
क्षरन्ति सर्वा वैदिक्यो जुहोतियजतिक्रियाः।
अक्षरं दुष्करं ज्ञेयं ब्रह्म चैव प्रजापतिः॥ ८४॥
विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः।
उपांशुः स्याच्छतगुणः साहस्त्रो मानसः स्मृतः॥ ८५॥

reciting *Oṁ* followed by *Bhūḥ*, *Bhūvaḥ* and *Svaḥ* coupled with *Sāvitrī Mantra* in the morning and evening, attains virtuous fruits of all the three *Vedas*. (78) The twice-born reciting *Sāvitrī Mantra* alongwith *Oṁ* and the three *Vyāhṛtis* 1000 times everyday for one month somewhere outside the village (in a secluded and holy place) get released from all the sins like a snake from its slough. (79) A twice-born without practising *Sāvitrī* preceded by *Oṁ* and the *Vyāhṛtis*, and without performing certain other *Kriyās* becomes subject to condemnation. (80) *Oṁ*, and then the imperishable three *Vyāhṛtis* followed by three legged *Sāvitrī* form Brahmā's mouth. (81) One who deligently daily practises this for three continuous years, becomes like wind and attains God-realization. (82) Alone *Oṁ* is the ultimate Brahma; the three *Prāṇāyāmas* are the best penances. There is no *Mantra* superior to *Sāvitrī* and speaking truth is superior to observing silence. (83) All Vedic rituals like *Havana* and *Yajña* perish after giving their fruits, only *Oṁ* is imperishable *Brahma* and Prajāpati. (84) *Japa Yajña* is ten times superior to ritualistic

ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः।
सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम्॥ ८६॥
जप्येनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः।
कुर्यादन्यन्न वा कुर्यान्मैत्रे ब्राह्मण उच्यते॥ ८७॥
इन्द्रियाणां विचरतां विषयेष्वपहारिषु।
संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम्॥ ८८॥
एकादशेन्द्रियाण्याहुर्यानि पूर्वे मनीषिणः।
तानि सम्यक्प्रवक्ष्यामि यथावदनुपूर्वशः॥ ८९॥
श्रोत्रंत्वक् चक्षुषी जिह्वा नासिका चैव पञ्चमी।
पायूपस्थं हस्तपादं वाक्चैव दशमी स्मृता॥ ९०॥
बुद्धीन्द्रियाणि पञ्चैषां श्रोत्रादीन्यनुपूर्वशः।
कर्मेन्द्रियाणि पञ्चैषां पाय्वादीनि प्रचक्षते॥ ९१॥
एकादशं मनो ज्ञेयं स्वगुणेनोभयात्मकम्।
यस्मिञ्जिते जितावेतौ भवतः पञ्चकौ गणौ॥ ९२॥

sacrifices. *Upāṁśu* (recitation audible to only reciter) is hundred times superior and thousand times superior is the mental *Japa*. (85) The four *Pākayajñas* alongwith the *Vidhiyajñas* do not come together equal to 1/16th of *Japayajña*. (86) A *Brāhmaṇa* attains perfection only through *Japayajña*, there is no doubt. He should practise any other things or not, he becomes *Brahma* and friendly to all creatures. (87) A person must try to hold under control his sense-organs which move waywardly among their objects like an expert charioteer controlling his horses. (88) Now I will give an account of eleven senses mentioned by earlier scholars *ad-seriatum*. (89) Ears, skin, eyes, tongue and nose (sensory organs) anus, penis, hands, feet and speech (motor organs) in all ten are known as sense-organs. (90) Of these the first five are the organs of perception and the rest five are the organs of action. (91) Eleventh is the mind containing the qualities of both the sensory and motor organs. If mind is conquered, both the sensory and motor organs stand automatically conquered. (92)

इंद्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम्।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति॥ ९३ ॥
न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते॥ ९४ ॥
यश्चैतान्प्राप्नुयात्सर्वान्यश्चैतान्केवलांस्त्यजेत्।
प्रापणात्सर्वकामानां परित्यागो विशिष्यते॥ ९५ ॥
न तथैतानि शक्यन्ते संनियन्तुमसेवया।
विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः॥ ९६ ॥
वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च।
न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित्॥ ९७ ॥
श्रुत्वा स्पृष्ट्वाच दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः।
न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः॥ ९८ ॥
इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम्।
तेनास्य क्षरति प्रज्ञा दृतेः पादादिवोदकम्॥ ९९ ॥
वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा।
सर्वान्संसाधयेदर्थानक्षिण्वन्योगतस्तनुम् ॥ १०० ॥

A person infatuated by the senses and their objects incurs sins. And by controlling them attains perfection. (93) By utilizing the sense-objects the desire is never satisfied, on the contrary it goes on increasing like fire by pouring oblations into it. (94) Out of the two types the persons who renounce the sense-objects are superior to those who amass them. (95) The senses attached to their objects cannot be brought under control merely by restraining them. They can be controlled by discrimination. (96) The Vedic studies, charity, *Yajña*, observance of rule and penances do not bring perfection to a crooked person. (97) A person who feels neither pleasure nor pain while contacting the five sense-objects is known to be really a self-composed man. (98) Even if a single sense out of the five, is attached to its object it contaminates the intellect just as a single leakage in a pitcher empties the whole of it. (99) Having the *Indriyas* under perfect control and the

पूर्वां संध्यां जपंस्तिष्ठेत्साबित्रीमार्कदर्शनात्।
पश्चिमां तु समासीनः सम्यगृक्षविभावनात्॥ १०१॥
पूर्वां सन्ध्यां जपंस्तिष्ठन्नैशमेनो व्यपोहति।
पश्चिमां तु समासीनो मलं हन्ति दिवाकृतम्॥ १०२॥
न तिष्ठति तु यः पूर्वां नोपास्ते यश्च पश्चिमाम्।
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः॥ १०३॥
अपां समीपे नियतो नैत्यकं विधिमास्थितः।
सावित्रीमप्यधीयीत गत्वारण्यं समाहितः॥ १०४॥
वेदोपकरणे चैव स्वाध्याये चैव नैत्यके।
नानुरोधाऽस्त्यनध्याये होममन्त्रेषु चैव हि॥ १०५॥
नैत्यके नास्त्यनध्यायो ब्रह्मसत्रं हि तत्स्मृतम्।
ब्रह्माहुतिहुतं पुण्यमनध्यायवषट्कृतम्॥ १०६॥

mind also: not mortifying the body through *Yoga* a person must accomplish all *Puruṣārthas*. (100) In the morning *Sandhyā* worship a man should recite *Sāvitrī Mantra* before the sunrise (in a standing pose) and in the evening should recite the *Mantra* in sitting pose until the stars are visible (approximately 48 minutes is the duration of *Sandhyā*—morning and evening both). (101) In the morning *Sandhyā* by reciting *Sāvitrī Mantra*, the striver gets freed from the sins committed during night and through evening *Sāvitrī Japa* he throws away the dirt accumulated during the day. (102) One who does not perform either morning or evening *Sandhyā* worship must be shunned from all activities of twice-born like a *Śūdra*. (103) A person not in a position to follow all *Vedic* prescriptions may only practise *Sāvitrī Pūjā* on the bank of a river outside the inhabited population keeping his sense-organs under control and with a concentrated mind. (104) There should be no break in performing daily routine like studying *Vedas* with their limbs, daily *Yajña*, study and daily *Homas*. (105) No break has been

य: स्वाध्यायमधीतेऽब्दं विधिना नियत: शुचि:।
तस्य नित्यं क्षरत्येष पयो दधि घृतं मधु॥ १०७॥
अग्नीन्धनं भैक्षचर्यामध: शय्यां गुरोर्हितम्।
आसमावर्तनात्कुर्यात्कृतोपनयनो द्विज:॥ १०८॥
आचार्यपुत्र: शुश्रूषुर्ज्ञानदो धार्मिक: शुचि:।
आप्त: शक्तोऽर्थद: साधु: स्वोऽध्याप्या दश धर्मत:॥ १०९॥
नापृष्ट: कस्यचिद्ब्रूयान्न चान्यायेन पृच्छत:।
जानन्नपिहि मेधावी जडवल्लोक आचरेत्॥ ११०॥
अधर्मेण च य: प्राह यश्चाधर्मेण पृच्छति।
द्वयोरन्यतर: प्रैति विद्वेषं वाधिगच्छति॥ १११॥

prescribed in daily performances. They are known as *Brahma Yajñas*. In a *Brahma Yajña* Vedic study is the oblation and *Vaṣatkāra* pronounced even in the period of *Anadhyāya* is the real virtue. (106) He who practises *Vedic* lores in a prescribed manner with pure and controlled mind and senses even for one year, to him it always provides milk, curd, ghee and honey.(107) After investiture of sacred thread a twice-born right up to the time when he lives in *Gurukula* he should daily practise *Homa* both the times, begging alms, sleeping on the ground and the service of *Guru* regularly. (108) The following ten types of persons are supposed fit for being taught—the son of *Ācārya*, one who renders service, a teacher who teaches some other subject, a righteous person, a pure and chaste one, a relative, one who is capable of learning and holding the knowledge, one who pays fee, a well-wisher and belonging to the *Guru's* own clan. (109) A learned fellow even though knowing *Vedas* completely, should not divulge the *Vedic* knowledge unless he is duly requested, nor even if somebody approached not in a just and proper way. He should not speak and should behave in the society like a dumb and handicapped person. (110) He who explains *Veda* irreligiously or who asks irreligiously: one of the two either dies or they get estranged. (111)

धर्मार्थौ यत्र न स्यातां शुश्रूषा वापि तद्विधा।
तत्र विद्या न वक्तव्या शुभं बीजमिवोषरे॥ ११२॥
विद्ययैव समं कामं मर्तव्यं ब्रह्मवादिना।
आपद्यपि हि घोरायां न त्वेनामिरिणे वपेत्॥ ११३॥
विद्याब्राह्मणमेत्याह शेवधिस्तेऽस्मि रक्ष माम्।
असूयकाय मां मादास्तथा स्यां वीर्यवत्तमा॥ ११४॥
यमेव तु शुचिं विद्यान्नियतब्रह्मचारिणम्।
तस्मै मां ब्रूहि विप्राय निधिपायाप्रमादिने॥ ११५॥
ब्रह्म यस्त्वननुज्ञातमधीयानादवाप्नुयात्।
स ब्रह्मस्तेय संयुक्तो नरकं प्रतिपद्यते॥ ११६॥
लौकिकं वैदिकं वापि तथाध्यात्मिकमेव च।
आददीत यतो ज्ञानं तं पूर्वमभिवादयेत्॥ ११७॥
सावित्रीमात्रसारोऽपि वरं विप्रः सुयन्त्रितः।
नायन्त्रितस्त्रिवेदोऽपि सर्वाशी सर्वविक्रयी॥ ११८॥

A disciple devoid of *Dharma* and *Artha* or serviceability, should not be given auspicious knowledge just as no good seed should be sown in a barren land. (112) A *Brahmavādī* scholar may even die without imparting his knowledge to anybody but in no way should he teach an undeserving man even if he is surrounded by adverse circumstances. (113) *Vidyā* came to *Brāhmaṇa* and said—"I am your treasure: protect me; don't give me to a person who condemns *Vedas*. This will make me strong." (114) To whomsoever you see as purified, self controlled and a celibate, whom you find a protector of the treasure of knowledge, who is never careless, give me to him alone; teach him alone. (115) One who acquires *Vedic* knowledge without permission of the *Guru* simply by hearing when either *Guru* is studying *Veda* or teaching some other disciple, is a thief and which is a sin of stealing *Veda* and goes to hell. (116) A person must pay obeisance to *the Guru* who might have taught him *Vedic*, secular or spiritual knowledge. (117) A self controlled person practising *Japa* of *Sāvitrī* only (following the

शय्यासनेऽध्याचरिते श्रेयसा न समाविशेत्।
शय्यासनस्थश्चैवैनं प्रत्युत्थायाभिवादयेत्॥ ११९॥
ऊर्ध्वं प्राणाह्युत्क्रामन्ति यूनः स्थविर आयति।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते॥ १२०॥
अभिवादनशीलस्य नित्यं वृद्धोपसेविनः।
चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो वलम्॥ १२१॥
अभिवादात्परं विप्रो ज्यायांसमभिवादयन्।
असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत्॥ १२२॥
नामधेयस्य ये केचिदभिवादं न जानते।
तान्प्राज्ञोऽहमिति ब्रूयात्स्त्रियः सर्वास्तथैव च॥ १२३॥
भोः शब्दं कीर्तयेदन्ते स्वस्य नाम्नोऽभिवादने।
नाम्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः॥ १२४॥
आयुष्मान्भव सौम्येति वाच्यो विप्रोऽभिवादने।
अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्वाक्षरःप्लुतः॥ १२५॥

instructions of *Śāstras*) is superior to the person who is well versed in *Vedic* lore but who eats everything worth eating or otherwise and is completely uncontrolled and seller of everything proper and improper. (118) One should not share the seat and the bed of elders. Upon the visit of the elders one must pay respects by getting up from the seat or the bed. (119) When the elderly people visit the youngsters their vital essence moves upwards and by standing and offering salutations the younger one gets them back. (120) One who always pays obeisance to his elders and always renders services to them, the following four—longevity, knowledge, fame and prowess are on the increase. (121) After paying respects to the elders, one must mention his name (I am so and so). (122) Those who do not know the exact manner of salutation they should only say "My salutations to you' and so should do all the ladies. (123) While saluting the person should add *Bhoḥ* after mentioning his name in the end "अभिवादये अमुक शर्मा अहं भोः". The *Ṛṣi* said *Bhoḥ* is the form of the name itself. (124) The elderly one

यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम्।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः॥ १२६॥
ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम्।
वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च॥ १२७॥
अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत्।
भोभवत्पूर्वकं त्वेनमभिभाषेत धर्मवित्॥ १२८॥
परपत्नी तु या स्त्री स्यादसम्बन्धा च योनितः।
तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च॥ १२९॥
मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजो गुरून्।
असावहमिति ब्रूयात्प्रत्युत्थाय यवीयसः॥ १३०॥
मातृष्वसा मातुलानी श्वश्रूरथ पितृष्वसा।
संपूज्या गुरुपत्नीवत्समास्ता गुरुभार्यया॥ १३१॥
भ्रातुर्भार्योपसंग्राह्या सवर्णाहन्यहन्यपि।
विप्रोष्य तूपसंग्राह्या ज्ञातिसंबन्धि योषितः॥ १३२॥

while reciprocating should say long live O! good looking one and the last vowel of the name of the saluting person should make elongated in *Pluta*"आयुष्यमान् भव सौम्य देवदत्तऽऽ....". (125) A *Brāhmaṇa* who does not know the rules of reciprocating salutations, should not be saluted by a learned person. He is just like a *Śūdra*. (126) While making inquiries about well-being after salutations one should ask 'कुशल' of a Brahman, 'अनामय' of *Kṣatriya* 'क्षेम' of *Vaiśya* and 'आरोग्य' of a *Śūdra*. (127) If a person is initiated in *Yajña*, even though he is younger yet he should not be called by name. He should be addressed with respectful terms such as 'भोः' or 'भवत्' by the knower of *Dharma*. (128) Others' wife or a lady bearing no blood relation should be addressed at time of salutation as "भवती, सुभगे or भगिनी". (129) To the maternal uncles, paternal uncles, fathers-in-law, *Ṛtviks* and *Gurus*, while saluting even if they are younger one should get up and say "I am so and so." (130) The sister of mother, the sister of father, the wife of maternal uncle and the mothers-in-law are adorable like the wife of *Guru* in status. (131) One should salute the wife of his elder brother

पितुर्भगिन्यां मातुश्च ज्यायस्यां च स्वसर्यपि।
मातृवद्वृत्तिमातिष्ठेन्माता ताभ्यो गरीयसी॥ १३३॥
दशाब्दाख्यं पौरसख्यं पञ्चाब्दाख्यं कलाभृताम्।
त्र्यब्दपूर्वं श्रोत्रियाणां स्वल्पेनापि स्वयोनिषु॥ १३४॥
ब्राह्मणं दशवर्षं तु शतवर्षं तु भूमिपम्।
पितापुत्रौ विजानीयाद्ब्राह्मणस्तु तयोः पिता॥ १३५॥
वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी।
एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम्॥ १३६॥
पञ्चानां त्रिषु वर्णेषु भूयांसि गुणवन्ति च।
यत्र स्युःसोऽत्र मानार्हः शूद्रोऽपि दशमीं गतः॥ १३७॥
चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियाः।
स्नातकस्य च राज्ञश्च पन्था देयो वरस्य च॥ १३८॥

by touching her feet and the ladies of one's own caste and the relatives and those who have come back from other countries after a long stay there—all these should be just saluted. (132) The sister of father and mother and elder sisters should be treated like mother. But of course, mother among them is the superiormost. (133) A co-citizen if lives together for ten years becomes like a friend. The artists become friend if they live together for five years, the *Śrotriyas* for three years and in blood relations living together for a small period is enough for treating them as friends. (134) A *Brāhmaṇa* even ten years of age should be treated as father by a *Kṣatriya* one hundred years in age. Among the two *Brāhmaṇa* is the father. (135) Wealth, cousin, seniority in age, virtuous deeds and learning—these all deserve respect but the latter is always superior to its former and the last being the superiormost. (136) Among all the three castes if there is anybody exceptionally exceeding in any of the five respectable factors enumerated in the above verse is adorable by the latter one. Even if a *Śūdra* is above ninety in age, he commands respect from the people of other three castes. (137) The path should be allowed for those who are sitting in chariot,

तेषां तु समवेतानां मान्यौ स्नातकपार्थिवौ।
राजस्नातकयोश्चैव स्नातको नृपमानभाक्॥ १३९॥
उपनीय तु यः शिष्यं वेदमध्यापयेद्द्विजः।
सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते॥ १४०॥
एकदेशं तु वेदस्य वेदांगान्यपि वा पुनः।
योऽध्यापयति वृत्त्यर्थमुपाध्यायः स उच्यते॥ १४१॥
निषेकादीनि कर्माणि यः करोति यथाविधि।
संभावयति चान्नेन स विप्रो गुरुरुच्यते॥ १४२॥
अग्न्याधेयं पाकयज्ञानग्निष्टोमादिकान्मखान्।
यः करोति वृतो यस्य स तस्यर्त्विगिहोच्यते॥ १४३॥
य आवृणोत्यवितथं ब्रह्मणा श्रवणावुभौ।
स माता स पिता ज्ञेयस्तं न द्रुह्येत्कदाचन॥ १४४॥
उपाध्यायान्दशाचार्य आचार्याणां शतं पिता।
सहस्रं तु पितॄन्माता गौरवेणातिरिच्यते॥ १४५॥

more than ninety years of age, sick persons, person carryi[ng] loads, ladies, graduates, kings and bridegroom. (138) Amon[g] these taken together the graduate and the king occupy the fo[re]front and between a graduate and a king, it is the graduate wh[o] commands respect from the king. (139) The *Brāhmaṇa* who afte[r] initiating the disciple with sacred thread teaches him the *Veda[s]* alongwith the *Kalpa* (कल्प a knowledge of ritual) and their secret[s] is known to be *Ācārya*. (140) *Upādhyāya* is called he wh[o] teaches a particular part of *Vedas* alongwith the six *Vedāṅga[s]* for the sake of his living. (141) *Guru* is he who perform[s] *Saṁskāras* such as impregnation (निषेक) in prescribed manne[r] and brings up by the supply of food. (142) *Ṛtvik* is he wh[o] properly appointed, does perform *Agnyādhāna* (producin[g] fires), *Pākayajña* and *Agniṣṭoma* etc. (it is a selection post.) (143) He, who fills the auditory cavities (two ears) with flawless recitation of *Brahma* (*Vedas*) should be regarded as equal to the parents. Never should one cultivate animosity with him. (144) An *Ācārya* is ten times greater than *Upādhyāya*; the

उत्पादकब्रह्मदात्रोर्गरीयान्ब्रह्मदः पिता।
ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम्॥ १४६॥
कामान्माता पिता चैनं यदुत्पादयतो मिथः।
संभृतिं तस्य तां विद्याद्यद्योनावभिजायते॥ १४७॥
आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः।
उत्पादयति सावित्र्या सा सत्या साजरामरा॥ १४८॥
अल्पं वा बहु वा यस्य श्रुतस्योपकरोति यः।
तमपीह गुरुं बिद्याच्छ्रुतोपक्रियया तया॥ १४९॥
ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शासिता।
बालोऽपि विप्रो वृद्धस्य पिता भवति धर्मतः॥ १५०॥
अध्यापयामास पितृञ्शिशुरांगिरसः कविः।
पुत्रका इतिहोवाच ज्ञानेन परिगृह्य तान्॥ १५१॥
ते तमर्थमपृच्छन्त देवानागतमन्यवः।
देवाश्चैतान्समेत्योचुर्न्याय्यं वः शिशुरुक्तवान्॥ १५२॥

ather is hundred times greater than *Ācārya* but a mother is one thousand times greater in glory even than the father. (145) Between the fathers—procreator and one who unfolds *Brahmajñāna* (*Vedic* knowledge) the latter is superior to the former because *Brāhmajanma* (acquiring *Vedic* knowledge) is beneficent here and hereafter both. (146) Being passionate if parents procreate a child, this birth should be taken as routine since the child grows in the womb of the mother (virtually he/she does not deserve to be called so). (147) But the birth which an *Ācārya* expert in Vedic lores, gives to the child, is the real one, ageless and immortal. (148) He who even helps a little through his *Vedic* teachings should be regarded as *Guru*. (149) A Brahman giver of *Brahmajanma* though a young one should be regarded as father. (150) Kavi, the learned son of Aṅgiras, taught his elders such as fatherly ones and therefore he addressed them as 'son'. (151) They got furious and consulted gods in this matter. The gods unanimously replied—"Yes, the boy is justified in calling you son."(152)

अज्ञो भवति वै बालः पिता भवति मन्त्रदः।
अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम्॥ १५३॥
न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः।
ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान्॥ १५४॥
विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणां तु वीर्यतः।
वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः॥ १५५॥
न तेन वृद्धो भवति येनास्य पलितं शिरः।
यो वै युवाप्यधीयानस्तं देवाः स्थविरं विदुः॥ १५६॥
यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति॥ १५७॥
यथा षण्ढोऽफलः स्त्रीषु यथा गौर्गवि चाफला।
यथा चाज्ञेऽफलं दानं तथा विप्रोऽनृचोऽफलः॥ १५८॥
अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम्।
वाक्चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता॥ १५९॥
यस्य वाङ्मनसी शुद्धे सम्यग्गुप्ते च सर्वदा।
स वै सर्वमवाप्नोति वेदान्तोपगतं फलम्॥ १६०॥

One who knows not is a child and the teacher of *Ved* is father. The wise call ignorant a child and the giver of *Man* as father. (153) Nobody becomes great on account of age, gr hairs, wealth or number of helpers. *Ṛṣis* call only him as gre who knows *Vedas* alongwith their six limbs. (154) T superiority depends upon knowledge for Brahmans, prowess f *Kṣatriyas,* wealth for *Vaiśyas* and age for *Śūdras*. (155) *Sthavi* is not he whose hairs are grey but he who even though you yet has mastered *Vedas* so he gets regard. (156) A wood elephant, a deer made of dead skin, a foolish Brahman—th only carry their name as such. They are of no value. (15 A Brahman without learning of *Vedas* is worthless as impotent man to the women, a cow (female) among cows an as charity given to a fool is fruitless. (158) A teacher seekin *Dharma* may teach his students the benediction through no violent means and gentle and sweet speech. (159) He who ha

नारुंतुदः स्यादार्तोऽपि न परद्रोहकर्मधीः।
ययास्योद्विजते वाचा नालोक्यां तामुदीरयेत्॥ १६१॥
सम्मानाद्ब्राह्मणो नित्यमुद्विजेत विषादिव।
अमृतस्येव चाकांक्षेदवमानस्य सर्वदा॥ १६२॥
सुखं ह्यवमतः शेते सुखं च प्रतिबुध्यते।
सुखं चरति लोकेऽस्मिन्नवमन्ता विनश्यति॥ १६३॥
अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः।
गुरौ वसन्संचिनुयाद्ब्रह्माधिगमिकं तपः॥ १६४॥
तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितैः।
वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना॥ १६५॥
वेदमेव सदाभ्यस्येत्तपस्तप्स्यन्द्विजोत्तमः।
वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते॥ १६६॥
आ हैव स नखाग्रेभ्यः परमं तप्यते तपः।
यः स्त्रग्व्यपि द्विजोऽधीते स्वाध्यायं शक्तितोऽन्वहम्॥ १६७॥

his tongue and mind purified and well within control always, reaps the harvest of *Vedānta*. (160) Being himself even pained, one should not utter harsh words nor should he think of being detrimental to any other. He should avoid speaking which may hurt somebody's feelings and may go against the attainment of heaven. (161) A Brahman should fight shy of honour and respect like poison and should always welcome the insult like nectar. (162) The person subjected to disrespect, sleeps comfortably, wakes comfortably and transacts comfortably in this world whereas one insulting him, perishes. (163) Having gone through all sacraments a twice-born staying in *Gurukula* gradually accumulates *Tapas* of *Brahmādhigama* (studying *Vedas*). (164) A twice-born should thoroughly study *Veda* with all its secrets by practising befitting penances and observing various vows in prescribed way. (165) The best among *Brāhmaṇas* may constantly study only *Veda* practising penances as *Vedic* studies are the highest penance for him. (166) The twice-born even having a garland in his neck (against the

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम्।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः॥ १६८॥
मातुरग्रेऽधिजननं द्वितीयं मौञ्जिबन्धने।
तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात्॥ १६९॥
तत्र यद्ब्रह्मजन्मास्य मौंजीबन्धनचिह्नितम्।
तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते॥ १७०॥
वेदप्रदानादाचार्यं पितरं परिचक्षते।
नह्यस्मिन्युज्यते कर्म किंचिदामौञ्जिबन्धनात्॥ १७१॥
नाभिव्याहारयेद्ब्रह्म स्वधानिनयनादृते।
शूद्रेण हि समस्तावद्यावद्वेदे न जायते॥ १७२॥
कृतोपनयनस्यास्य व्रतादेशनमिष्यते।
ब्रह्मणो ग्रहणं चैव क्रमेण विधिपूर्वकम्॥ १७३॥
यद्यस्य विहितं चर्म यत्सूत्रं या च मेखला।
यो दण्डो यच्च वसनं तत्तदस्य व्रतेष्वपि॥ १७४॥

prescribed norms) if he regularly practises his *Vedic* rout does practise penance from top to toe. (167) The twice-b who, not studying *Veda* puts labour in other fields, att Śūdrahood alongwith his family even during his life time. (1 A twice-born gets three births the first from the mother's wo (2) the second investiture of sacred thread (3) the third initiat in *Yajñas* like *Jyotiṣṭoma* etc., this is what the *Śrutis* say.(1 Among these three births the second one is marked by *Mau* thread. There the mother is *Sāvitrī* and father is *Ācārya.* (1 On account of imparting Vedic knowledge the *Ācārya* regarded as father. A man is not authorised to perform a rite before *Mauñjī Bandhana* (thread ceremony). (171) O should not utter *Veda Mantras* until he has had sacred thre with the exception of *Śrāddha* ceremonies because one is l *Śūdra* till he is not entitled for the study of *Vedas.* (172) is only after *Yajñopavīta* that a person becomes eligible f observing vows, receiving *Veda Mantra* gradually in prescrib way. (173) Whatever skin, thread or girdle, staff or clothes a

सेवेतेमांस्तु नियमान्ब्रह्मचारी गुरौ वसन्।
सन्नियम्येन्द्रियग्रामं ततोवृद्ध्यर्थमात्मनः॥ १७५॥
नित्यं स्नात्वा शुचिः कुर्याद्देवर्षिपितृतर्पणम्।
देवताभ्यर्चनं चैव समिदाधानमेव च॥ १७६॥
वर्जयेन्मधुमांसं च गन्धं माल्यं रसान्स्त्रियः।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥ १७७॥
अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥ १७८॥
द्यूतं च जनवादं च परिवादं तथानृतम्।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च॥ १७९॥
एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित्।
कामाद्धि स्कन्दयनेतो हिनस्ति व्रतमात्मनः॥ १८०॥
स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः।
स्नात्वार्कमर्चयित्वा त्रिःपुनर्मामित्यृचं जपेत्॥ १८१॥

prescribed in sacred thread ceremony (according to *Varṇa*), may be used in all vows also. (174) A *Brahmacārī*, while living in *Gurukula*, must observe these rules and have the senses restrained in order to enrich his penance. (175) After bath getting (bodily) purified one may daily offer ablutions to gods, *Ṛṣis* and manes (morning and evening both) followed by adoring his chosen god and pouring oblations in the fire (*Samidādhānam*). (176) He must not use—*Madhu* (wine or honey), flesh, fragrant objects, garland, *Rasa* (juice etc.), women, vinegar and should abstain from inflicting injury to living beings. (177) He must abandon using—oily massage, antimony in the eyes, shoes, umbrellas and avoid lust, anger, greed, dance and music vocal or instrumental. (178) Gambling, gossips, guiling others, speaking untruth, gazing at and embracing women, and harming others—a *Brahmacārī* must abstain from.(179) He should sleep alone, should not discharge semen, as willfully doing so he may destroy the vow. (180) If semen is unintentionally discharged in the dream by the regenerate

उदकुम्भं सुमनसो गोशकृन्मृत्तिकाकुशान्।
आहरेद्यावदर्थानि भैक्षं चाहरहश्चरेत्॥ १८२॥
वेदयज्ञैरहीनानां प्रशस्तानां स्वकर्मसु।
ब्रह्मचार्याहरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम्॥ १८३॥
गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु।
अलाभे त्वन्यगेहानां पूर्वं पूर्वं विवर्जयेत्॥ १८४॥
सर्वं वापि चरेद्ग्रामं पूर्वोक्तानामसंभवे।
नियम्य प्रयतो वाचमभिशस्तांस्तु वर्जयेत्॥ १८५॥
दूरादाहृत्य समिधः संनिदध्याद्विहायसि।
सायंप्रातश्च जुहुयात्ताभिरग्निमतन्द्रितः॥ १८६॥
अकृत्वा भैक्षचरणमसमिध्य च पावकम्।
अनातुरः सप्तरात्रमवकीर्णिव्रतं चरेत्॥ १८७॥

one, he must take bath, adore sun-god and thrice recite *Mantra*—"पुनर्माम्......................". (181) The pitcher of wa flowers, cow-dung, mud, *Kuśa*, only sufficient for the purp (not more) and alms—he may bring daily. (182) A *Brahmac* should accept alms from those who perform everyday five *Mahāyajñas* and are commendably engaged in th prescribed duties while he himself has controlled his sens (183) One should not beg alms from the houses of his Gu and his 'सपिण्ड' persons, his own caste, his relatives. If the are no houses other than those mentioned above from wh to beg alms, he may approach first the last one in the list the order such as—3—2—1. (184) In the absence of all abo mentioned types, the *Brahmacārī* after getting fully purifi move around the whole village excepting the houses of gr sinners and beg alms while observing complete silence. (1 He should gather sacred wood from a distant place, keep in an open place and from them perform *Havana* eve morning and evening. (186) If a *Brahmacārī* in perfect hea fails to do his *Bhikṣā* and kindle *Agnihotra* for seven day he must observe *Avakīrṇa Vrata* as an expiatory step. (18

भैक्षेण वर्तयेन्नित्यं नैकान्नादी भवेद्व्रती।
भैक्षेण व्रतिनो वृत्तिरुपवाससमा स्मृता॥ १८८॥
व्रतवद्देवदैवत्ये पित्र्ये कर्मण्यथर्षिवत्।
काममभ्यर्थितोऽश्नीयाद्व्रतमस्य न लुप्यते॥ १८९॥
ब्राह्मणस्यैव कर्मैतदुपदिष्टं मनीषिभिः।
राजन्यवैश्ययोस्त्वेवं नैतत्कर्म विधीयते॥ १९०॥
चोदितो गुरुणा नित्यमप्रचोदित एव वा।
कुर्यादध्ययने यत्नमाचार्यस्य हितेषु च॥ १९१॥
शरीरं चैव वाचं च बुद्धीन्द्रियमनांसि च।
नियम्य प्राञ्जलिस्तिष्ठेद्वीक्षमाणोगुरोर्मुखम्॥ १९२॥
नित्यमुद्धृतपाणिः स्यात्साध्वाचारः सुसंयतः।
आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः॥ १९३॥
हीनान्नवस्त्रवेषः स्यात्सर्वदा गुरुसन्निधौ।
उत्तिष्ठेत्प्रथमं चास्य चरमं चैव संविशेत्॥ १९४॥
प्रतिश्रवणसंभाषे शयानो न समाचरेत्।
नासीनो न च भुञ्जानो न तिष्ठन्नो पराङ्मुखः॥ १९५॥

A *Brahmacārī* should eat only what is daily collected as alms—that too not from only one house. Eating *Bhikṣā* is quite equal to observing fast. (188) If a *Brahmacārī* duly invited in a *Deva Yajña* or *Pitṛ Yajña* takes food in only one house, his *Vrata* remains intact. (189) The above duties are meant for only *Brāhmaṇas*. They are not prescribed for *Kṣatriya* or *Vaiśya Brahmacārīs*. (190)A *Brahmacārī*, asked by the *Guru* or otherwise, should carefully engage in his study and preceptorial services. (191) A disciple should stand before the *Guru*—folded hands, looking at *Guru's* face while having perfectly controlled his body, speech, intellect, senses and mind. (192) A *Brahmacārī* should always keep his right hand out of his upper garment, observe the norms of good conduct, be self composed and should take his seat facing the *Guru* only when he is asked to do so. (193) His food, clothe and dress should always be inferior to that of the *Guru*. He should go to bed only after the *Guru* has gone to sleep and should rise before *Guru*. (194) While sleeping, sitting, eating something,

आसीनस्य स्थितः कुर्यादभिगच्छंस्तु तिष्ठतः।
प्रत्युद्गम्य त्वाव्रजतः पश्चाद्धावंस्तु धावतः॥ १९६॥
पराङ्मुखस्याभिमुखो दूरस्थस्यैत्य चांतिकम्।
प्रणम्य तु शयानस्य निदेशे चैव तिष्ठतः॥ १९७॥
नीचं शय्यासनं चास्य सर्वदा गुरुसन्निधौ।
गुरोस्तु चक्षुर्विषये न यथेष्टासनो भवेत्॥ १९८॥
नोदाहरेदस्य नाम परोक्षमपि केवलम्।
न चैवास्यानुकुर्वीत गतिभाषितचेष्टितम्॥ १९९॥
गुरोर्यत्र परीवादो निन्दा वापि प्रवर्तते।
कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः॥ २००॥
परीवादात्खरो भवति श्वा वै भवति निन्दकः।
परिभोक्ता कृमिर्भवति कीटो भवति मत्सरी॥ २०१॥

standing or facing backward—a disciple should not talk t take the instructions from *Guru*. (195) It is imperative on part of the disciple to stand up to have a talk with the G even if *Guru* is seated; if the *Guru* is standing the disc should go before him and face towards him; if the *Guru* is com the disciple should go and receive him; if the *Guru* is runn the disciple should run up, overtake him and then talk to or take instructions. (196) If the *Guru* has turned his back, disciple must go in front of him; if the *Guru* is at a dis place the disciple must humbly approach him; if the *Guru* lying down the disciple should approach and salute him, if *Guru* is standing and giving some instructions, the disciple m receive it while bowing humbly. (197) In the proximity of *G* the disciple must occupy a seat lower than that of the *Guru*. Wit the sight of the *Guru* the disciple should not sit in an uncourte way on a seat. (198) He should not utter the bare name of *Guru* even during his absence. Besides he should not imit or mock at the movement, speech or behaviour of the *Guru*. (19 Where the *Guru* is calumnised or censured, the disciple sho turn a deaf ear or leave that place. (200) If a disciple censu

दूरस्थो नार्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः।
यानासनस्थश्चैवैनमवरुह्याभिवादयेत् ॥ २०२॥
प्रतिवातेऽनुवाते च नासीत गुरुणा सह।
असंश्रवे चैव गुरोर्न किंचिदपि कीर्तयेत्॥ २०३॥
गोऽश्वोष्ट्रयानप्रासादस्त्रस्तरेषु कटेषु च।
आसीत गुरुणा सार्धं शिलाफलकनौषु च॥ २०४॥
गुरोर्गुरौ सन्निहिते गुरुवद्वृत्तिमाचरेत्।
न चानिसृष्टो गुरुणा स्वान्गुरूनभिवादयेत्॥ २०५॥
विद्यागुरुष्वेतदेव नित्या वृत्तिः स्वयोनिषु।
प्रतिषेधत्सु चाधर्मान्हितं चोपदिशत्स्वपि॥ २०६॥
श्रेयःसु गुरुवद्वृत्तिं नित्यमेव समाचरेत्।
गुरुपुत्रेषु चार्येषु गुरोश्चैव स्वबन्धुषु॥ २०७॥

his *Guru* he becomes a donkey, a calumniser a dog, one who enjoys *Guru's* property becomes a worm and he who bears animosity, becomes an insect in his next life. (201) A disciple while at a distant place or in an angry mood or in the company of a woman should not adore his *Guru*. When the disciple is sitting in vehicle or on a high seat, he should get down and then offer his *Praṇāma*. (202) The wind coming from the *Guru's* side should not touch the disciple and *vice versa*—the disciple should occupy such a position. Disciple should not talk of the *Guru* or anybody else in his absence. (203) A disciple can sit alongwith his *Guru* in a bullock cart, a vehicle carried by horse or camel, on the roof of a building, on a big carpet, a mat, a stone rock, a wooden plank or a boat. (204) If the *Guru* of *Guru* the disciple happens to come across, he should treat him just like his own *Guru*. While disciple is in the proximity of his *Guru*, he should not offer *Praṇāma* even to the deserving elders unless so instructed by *Guru*. (205) To the teachers (*Vidyā Guru*) the uncles—paternal and maternal etc., those who try to stop from practising *Adharma* and those who motivate to practise *Dharma* and those who offer benevolent advices—one should treat them as *Guru*. (206) Those who are superior

बालः समानजन्मा वा शिष्यो वा यज्ञकर्मणि।
अध्यापयन्गुरुसुतो गुरुवन्मानमर्हति॥ २०८॥
उत्सादनं च गात्राणां स्नापनोच्छिष्टभोजने।
न कुर्याद्गुरुपुत्रस्य पादयोश्चावनेजनम्॥ २०९॥
गुरुवत्प्रतिपूज्याः स्युः सवर्णा गुरुयोषितः।
असवर्णास्तु संपूज्याः प्रत्युत्थानाभिवादनैः॥ २१०॥
अभ्यञ्जनं स्नापनं च गात्रोत्सादनमेव च।
गुरुपत्न्या न कार्याणि केशानां च प्रसाधनम्॥ २११॥
गुरुपत्नी तु युवतिर्नाभिवाद्येह पादयोः।
पूर्णविंशतिवर्षेण गुणदोषौ विजानता॥ २१२॥
स्वभाव एष नारीणां नराणामिह दूषणम्।
अतोऽर्थान्न प्रमाद्यन्ति प्रमदासु विपश्चितः॥ २१३॥
अविद्वांसमलं लोके विद्वांसमपि वा पुनः।
प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम्॥ २१४॥

in knowledge and penance, the son of the *Guru* senior to h... and the relatives of *Guru* should be treated just like *Guru*. (2... *Guru's* son whether younger or equal in age if engaged... teaching or studying or is a *Ṛtvik* in a *Yajña* or even... spectator—should be treated just like *Guru*. (208) But ... disciple should not massage the body of *Guru's* son, sho... not serve him while he is bathing, should not eat the remna... of *Guru's* son and should not wash his feet. (209) The lad... belonging to the family of *Guru* deserve adoration like *Gu*... but to the other ladies coming from *Guru's* side he should o... show respect by getting up and joining hands. (210) The disci... should not do towards the ladies of family—oil massa... bathing, paste massaging, dressing hairs or adorning wi... flowers etc. (211) If the *Guru's* wife is young the disciple shou... not touch her feet while saluting if he is more than twen... in his age and is aware of merit and demerit. (212) The wom... generally corrupt men, therefore the wise ones are ve... cautious while dealing with them. (213) The man who is pro...

मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत्।
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति॥ २१५॥
कामं तु गुरुपत्नीनां युवतीनां युवा भुवि।
विधिवद्वन्दनं कुर्यादसावहमिति ब्रुवन्॥ २१६॥
विप्रोष्य पादग्रहणमन्वहं चाभिवादनम्।
गुरुदारेषु कुर्वीत सतां धर्ममनुस्मरन्॥ २१७॥
यथा खनन्खनित्रेण नरो वार्यधिगच्छति।
तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति॥ २१८॥
मुण्डो वा जटिलो वा स्यादथवा स्याच्छिखाजटः।
नैनं ग्रामेऽभिनिम्लोचेत्सूर्यो नाभ्युदियात्क्वचित्॥ २१९॥
तं चेदभ्युदियात्सूर्यः शयानं कामचारतः।
निम्लोचेद्वाप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ २२०॥

lust and anger whether learned or otherwise the womenfolk an easily mislead him to waywardness. (214) A person should ot be in the company of his mother, sister or daughter in olitude. The senses are very powerful and they overpower even he wise ones. (215) A young disciple while paying salute to is *Guru's* wife who is also young, should touch the ground n the prescribed manner saying—"I am so and so." (216) If disciple comes to *Gurukula* after a long time from some far ff place he should salute *Guru's* wife by touching feet while eeping in mind the duty of righteous one. But after that day he should daily salute her from a distance without touching her feet. (217) Just as a person by digging with a spade ultimately finds water even so a disciple devoted to service obtains knowledge from his *Guru*. (218) Whether a *Brahmacārī* is clean shaved or has matted locks or a tuft only he should never be in a village at the time of sunset or sunrise. (He should leave the village for *Sandhyā* prayers and go out of the village.) (219) If a *Brahmacārī* (bodily alright) sleeps even after sunrise, he should observe fast and reciting *Gāyatrī* through the day and take food during night. If by chance even unknowingly it happens to be sunset, he should resort to *Gāyatrī Japa* during

सूर्येण ह्यभिनिर्मुक्तः शयानोऽभ्युदितश्च यः।
प्रायश्चित्तमकुर्वाणो युक्तः स्यान्महतैनसा॥ २२१॥
आचम्य प्रयतो नित्यमुभे संध्ये समाहितः।
शुचौ देशे जपञ्जप्यमुपासीत यथाविधि॥ २२२॥
यदि स्त्री यद्यवरजः श्रेयः किंचित्समाचरेत्।
तत्सर्वमाचरेद्युक्तो यत्र वास्य रमेन्मनः॥ २२३॥
धर्मार्थावुच्यते श्रेयः कामार्थौ धर्म एव च।
अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थितिः॥ २२४॥
आचार्यश्च पिता चैव माता भ्राता च पूर्वजः।
नार्तेनाप्यवमन्तव्या ब्राह्मणेन विशेषतः॥ २२५॥
आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः।
माता पृथिव्या मूर्तिस्तु भ्रातास्वो मूर्तिरात्मनः॥ २२६॥
यं मातापितरौ क्लेशं सहेते संभवे नृणाम्।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि॥ २२७॥

night and observe fast the next day. (220) If a *Brahmacārī* happens to be sleeping at the sunset and sunrise and does not follow the expiatory procedure, he incurs a great sin.(221) By sipping water, being purified a vigilant *Brahmacārī* in a sacred place should recite *Sāvitrī* and perform *Sandhyā* prayer both the times in a proper way. (222) Even if a woman or *Śūdra* is doing some good deed appealing to one's conscience, he should do all that if it does not go against scriptural injunction. (223) Some say that *Dharma* and *Artha* are benefactors while others think of *Kāma* and *Artha* to be so. Some advocate of *Dharma* only and some of *Artha* alone. But the fact is that all the three carry equal weight. (224) The *Ācārya*, father, mother and the real elder brother should not be given disrespect even in a sorrowful mood. It is more so for *Brāhmaṇas* particularly. (225) *Ācārya* is the image of *Brahmā*, father of *Prajāpati*, mother that of the earth and the brother is one's own image. (226) What sufferings parents undergo at the time of the birth of the progeny it cannot be repaid even in a century by the offshoot. (227)

तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते॥ २२८॥
तेषां त्रयाणां शुश्रूषा परमं तप उच्यते।
न तैरभ्यननुज्ञातो धर्ममन्यं समाचरेत्॥ २२९॥
त एव हि त्रयो लोकास्त एव त्रय आश्रमाः।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयोऽग्नयः॥ २३०॥
पिता वै गार्हपत्योऽग्निर्माताग्निर्दक्षिणः स्मृतः।
गुरुराहवनीयस्तु साग्नित्रेता गरीयसी॥ २३१॥
त्रिष्वप्रमाद्यन्नेतेषु त्रींल्लोकान्विजयेद्गृही।
दीप्यमानः स्ववपुषा देववद्दिवि मोदते॥ २३२॥
इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम्।
गुरुशुश्रूषया त्वेवं ब्रह्मलोकं समश्नुते॥ २३३॥
सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः॥ २३४॥
यावत्त्रयस्ते जीवेयुस्तावन्नान्यं समाचरेत्।
तेष्वेव नित्यं शुश्रूषां कुर्यात्प्रियहिते रतः॥ २३५॥

Therefore father, mother and *Ācārya* should be propitiated at any cost. All penances get culminated in their pleasure. (228) The service of these three is said to be the highest penance. Without their permission no other *Dharma* should be practised. (229) These three are the three *Lokas*, the three *Āśramas*, the three *Vedas* and the three fires (*Gārhapatya, Dakṣiṇa* and *Āhavanīya*). (230) Father is the *Gārhapatya* fire, mother is *Dakṣiṇa* and *Ācārya* is *Āhavanīya*. This trio is very superior. (231) Avoiding any carelessness in regard to these three a householder wins the three worlds, having brightened his body he enjoys heaven like gods (sun etc.). (232) The householder obtains this world by devotion to his mother, intermediary world by devotion to his father and through the service of his *Guru* obtains *Brahma-loka*. (233) One who adores these three is supposed to have observed all *Dharmas*. All his actions are fruitless who has disrespected these three. (234) While the three are alive, no

तेषामनुपरोधेन पारत्र्यं यद्यदाचरेत्।
तत्तन्निवेदयेत्तेभ्यो मनोवचनकर्मभिः॥ २३६॥
त्रिष्वेतेष्वितिकृत्यं हि पुरुषस्य समाप्यते।
एष धर्मः परः साक्षादुपधर्मोऽन्य उच्यते॥ २३७॥
श्रद्दधानः शुभां विद्यामाददीतावरादपि।
अन्त्यादपि परं धर्मं स्त्रीरत्नं दुष्कुलादपि॥ २३८॥
विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम्।
अमित्रादपि सद्वृत्तममेध्यादपि कांचनम्॥ २३९॥
स्त्रियो रत्नान्यथो विद्या धर्मः शौचं सुभाषितम्।
विविधानि च शिल्पानि समादेयानि सर्वतः॥ २४०॥
अब्राह्मणादध्ययनमापत्काले विधीयते।
अनुव्रज्या च शुश्रूषा यावदध्ययनं गुरोः॥ २४१॥
नाब्राह्मणे गुरौ शिष्यो वासमात्यन्तिकं वसेत्।
ब्राह्मणे चाननूचाने काङ्क्षन्गातिमनुत्तमाम्॥ २४२॥

other *Dharma* may be practised on one's own accord. Everyday and always one should serve them and act what pleases them. (235) Whatever other deeds for other worlds he does with their permission, he should offer all to them with mind, speech and deed. (236) By serving them all his duties are accomplished. This is the supreme *Dharma* of a man and the other *Dharmas* are secondary. (237) Imbued with faith a benedictory knowledge should be gained from an inferior person also. A righteous *Dharma* should be learnt even from a pariah and good girl (a gem among women) may be had even from a low family. (238) Nectar even if it is in poison, a beautiful and benedictory speech even from a child, good conduct even from an enemy and a gold piece even from dirty and unholy object must be acquired. (239) A woman, gem, *Vidyā, Dharma*, purity, good proverbs and different crafts should be taken from all and sundry. (240) At the time of emergency a *Brahmacārī* should learn *Veda* even from non-Brahmans and till the completion of his study he should follow and adore him just like a Brahman *Guru*. (241) A *Brahmacārī* desirous of higher position should not live alongwith

यदि त्वात्यन्तिकं वासं रोचयेत गुरोः कुले।
युक्तः परिचरेदेनमाशरीरविमोक्षणात्॥ २४३॥
आ समाप्तेः शरीरस्य यस्तु शुश्रूषते गुरुम्।
स गच्छत्यञ्जसा विप्रो ब्रह्मणः सद्मशाश्वतम्॥ २४४॥
न पूर्वं गुरवे किंचिदुपकुर्वीत धर्मवित्।
स्नास्यंस्तु गुरुणाऽज्ञप्तःशक्त्या गुर्वर्थमाहरेत्॥ २४५॥
क्षेत्रं हिरण्यं गामश्वं छत्रोपानहमासनम्।
धान्यं शाकं च वासांसि गुरवे प्रीतिमावहेत्॥ २४६॥
आचार्ये तु खलु प्रेते गुरुपुत्रे गुणान्विते।
गुरुदारे सपिण्डे वा गुरुवद्वृत्तिमाचरेत्॥ २४७॥
एतेष्वविद्यमानेषु स्नानासनविहारवान्।
प्रयुञ्जानोऽग्निशुश्रूषां साधयेद्देहमात्मनः॥ २४८॥
एवं चरति यो विप्रो ब्रह्मचर्यमविप्लुतः।
स गच्छत्युत्तमस्थानं न चेहाजायते पुनः॥ २४९॥

his non-Brahman *Guru* even a thorough master of the *Vedas* and with a Brahman *Guru* if he is a jack in *Vedic* knowledge.(242) If the disciple desirous to live a *Naiṣṭhika* life (*Brahmacārī* for life) in *Gurukula* itself, he should always serve the *Guru* very carefully till his death. (243) One who renders service to the *Guru* till his body comes to an end, he goes very soon to the eternal *Brahmaloka*. (244) In the beginning the disciple must not offer any fee to the *Guru* but after his graduation he should pay according to his capacity what the *Guru* asks for. (245) By offering land, gold, cow, horse, umbrella, shoe, carpet, foodgrain, vegetables and clothings he should earn the pleasure of *Guru*. (246) If the *Ācārya* expires and his meritorious son or the *Guru's* wife is alive, he should pay respect to them just like the *Guru* himself. (247) In the absence of even these the *Brahmacārī* should make his seat by the side of his *Guru's Samādhi* observing all routines, should do *Agnihotra* and make his body fit for *Mokṣa*. (248) A *Brahmacārī* who observes his

Brahmacarya Dharma without a break obtains the highest positions and does not return here. (249)

Thus ends the II chapter in the Manusmṛti.

Chapter III

षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम्।
तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा॥ १॥
वेदानधीत्य वेदौ वा वेदं वाऽपि यथाक्रमम्।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत्॥ २॥
तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः।
स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा॥ ३॥
गुरुणाऽनुमतः स्नात्वा समावृत्तो यथाविधि।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणान्विताम्॥ ४॥
असपिण्डा च या मातुरसगोत्रा च या पितुः।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने॥ ५॥

A disciple should stay in *Gurukula* for thirty-six years in order to complete the study of three *Vedas* (twelve years for one *Veda*) or half of it or one fourth even or else till he acquires Vedic knowledge in full. (1) After completion of three *Vedas* or two or even one (his own *Veda*) as the case may be without a break in the observance of *Brahmacarya* one may enter the household life. (2) A *Brahmacārī* who has completed his Vedic studies either from his father or else *Ācārya* staying in his own *Dharma*, a garland in the neck and seated comfortably—may be adored through giving a cow by his father or *Ācārya* (it is prescribed for the occasion of *Samāvartana*) and before entering into marital relation. (3) Permitted by the *Guru*, after graduation, taking consecrating bath according to his own *Gṛhyasūtra* coming back to home a *Brahmacārī* should marry a girl from his own caste having auspicious characteristic marks. (4) The girl should not belong to the patriarchal or

महान्त्यपि समृद्धानि गोजाविधनधान्यतः।
स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत्॥ ६ ॥
हीनक्रियं निष्पुरुषं निश्छन्दो रोमशार्शसम्।
क्षय्यामयाव्यपस्मारिश्वित्रिकुष्ठिकुलानि च॥ ७ ॥
नोद्वहेत्कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम्।
नालोमिकां नातिलोमां न वाचाटां न पिंगलाम्॥ ८ ॥
नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम्।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम्॥ ९ ॥
अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम्।
तनुलोमकेशदशनां मृद्वङ्गीमुद्वहेत्स्त्रियम्॥ १०॥
न ब्राह्मणक्षत्रिययोरापद्यपि हि तिष्ठतोः।
कस्मिंश्चिदपि वृत्तान्ते शूद्रा भार्योपदिश्यते॥ १४॥

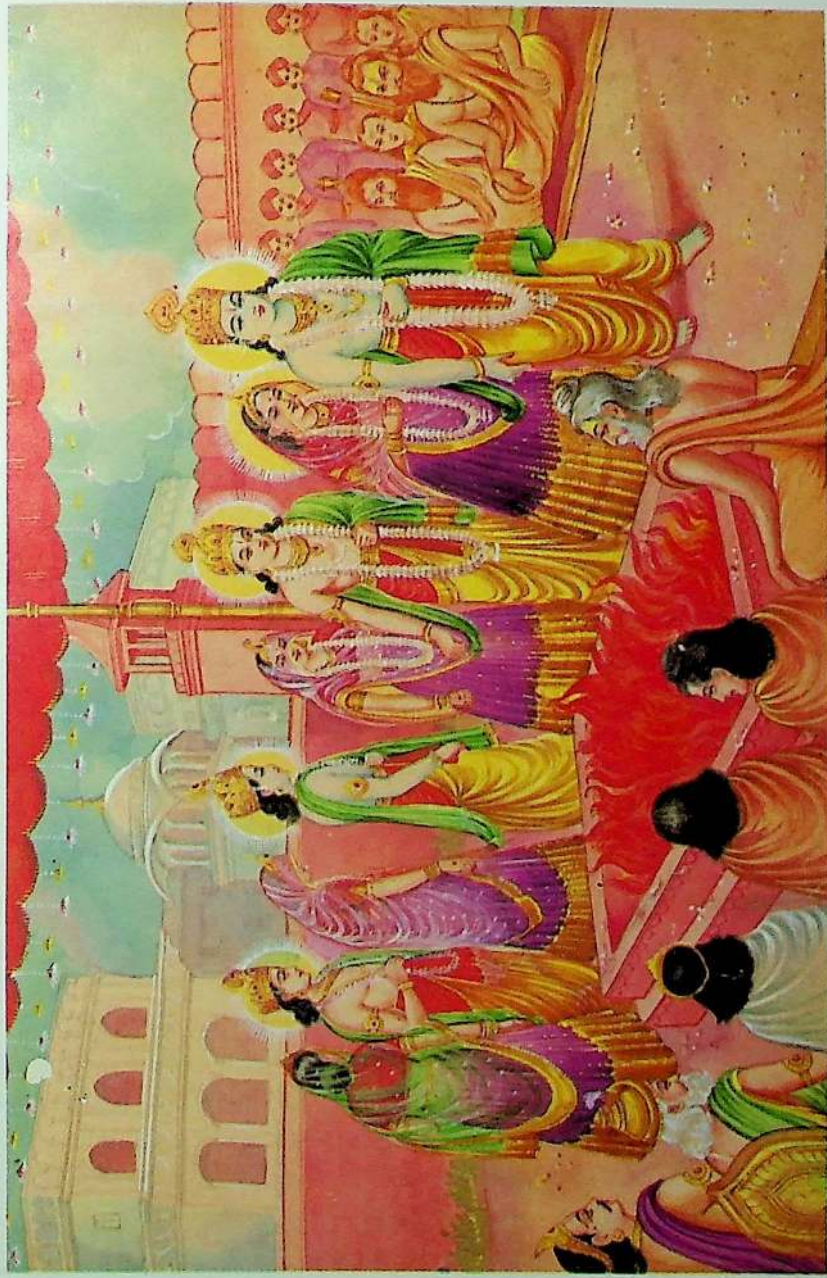
matriarchal family. Such a girl for marrying may be preferred by the regenerate ones. 'दार कर्म' includes 'अग्निहोत्र' etc., also. (5) Even though rich with the cows, goats, sheep, wealth and food grains, the following ten types of families are not acceptable for matrimonial purposes. (6) In which the sacraments like *Jāta Karma* etc., are not done. (2) Which always gives birth to girls only and not boys. (3) Which traditionally do not study *Vedas*, (4) The male members have hairs densely on their bodies. (5) Which have had T. B. patients, (6) Patients of dyspepsia, (7) Epilepsy, (8) Leucoderma or (9) Leprosy and (10) piles. (7) The girl to be married should be free from the following drawbacks—(1) complexion grey 'कपिल' (2) having unproportionate limbs (six fingers etc.) (3) sickly (4) without hairs on the body, (5) having dense hairs on the body (6) much talkative and yellowish 'पिंगल'. (8) Having names after stars, trees, rivers, *Mleccha*, mountain, birds, snakes, servants; or having a terrifying name. (9) One who is not handicapped in anyway, having a beautiful name, whose gait is like a goose or elephant, who has thin bodily hairs, hairs on the head and teeth thin and a body soft in touch—should be preferred for matrimonial relation. (10) For Brahmins and *Kṣatriyas* a *Śūdra* wife has nowhere been recommended

हीनजातिस्त्रियं मोहादुद्वहन्तो द्विजातयः।
कुलान्येव नयन्त्याशु ससंतानानि शूद्रताम्॥ १५॥
शूद्रावेदी पतत्यत्रेरुतथ्यतनयस्य च।
शौनकस्य सुतोत्पत्त्या तदपत्यतया भृगोः॥ १६॥
शूद्रां शयनमारोप्य ब्राह्मणो यात्यधोगतिम्।
जनयित्वा सुतं तस्यां ब्राह्मण्यादेव हीयते॥ १७॥
दैवपित्र्यातिथेयानि तत्प्रधानानि यस्य तु।
नाश्नन्ति पितृदेवास्तन्न च स्वर्गं स गच्छति॥ १८॥
वृषलीफेनपीतस्य निःश्वासोपहतस्य च।
तस्यां चैव प्रसूतस्य निष्कृतिर्न विधीयते॥ १९॥
चतुर्णामपि वर्णानां प्रेत्य चेह हिताहितान्।
अष्टाविमान्समासेन स्त्रीविवाहान्निबोधत॥ २०॥
ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः॥ २१॥

even in emergency. (14) The twice-born ones if they marry a *Śūdra* wife on account of infatuation they carry the entire family alongwith the children to Śūdrahood. (15) According to Atrī and Gautama (the son of Utathya) a *Brāhmaṇa* falls by marrying a *Śūdra* woman, according to Saunaka a *Kṣatriya* is degenerated by producing a child from a *Śūdra* woman. According to Bhṛgu a *Vaiśya* is fallen by procreating an issue from a *Śūdra* woman. (16) A *Brāhmaṇa* goes to hell if he permits a *Śūdra* woman to share his bed and he remains a *Brāhmaṇa* no more if he begets a son of her. (17) In whose house the gods, manes and guests do not accept *Havya* and *Kavya* and food (prepared by a *Śūdra* woman) such a man does not go to heaven. (18) One who kisses a *Śūdra* woman and gets contaminated with her breathings and begets children; such children can never get purified. (19) There are eight types of marriages which are benefactory or damaging the welfare of the people of four castes in this world or hereafter. Know them in brief. (20) *Brāhma*, *Daiva*, *Ārṣa*, *Prājāpatya*, *Āsura*, *Gāndharva*, *Rākṣasa* and *Paiśāca* the

यो यस्य धर्म्यो वर्णस्य गुणदोषौ च यस्य यौ।
तद्वः सर्वं प्रवक्ष्यामि प्रसवे च गुणागुणान्॥ २२॥
षडानुपूर्व्या विप्रस्य क्षत्रस्य चतुरोऽवरान्।
विट्शूद्रयोस्तु तानेव विद्याद्धर्म्यानराक्षसान्॥ २३॥
चतुरो ब्राह्मणस्याद्यान्प्रशस्तान्कवयो विदुः।
राक्षसं क्षत्रियस्यैकमासुरं वैश्यशूद्रयोः॥ २४॥
पञ्चानां तु त्रयो धर्म्या द्वावधर्म्यौ स्मृताविह।
पैशाचश्चासुरश्चैव न कर्तव्यौ कदाचन॥ २५॥
पृथक्पृथग्वा मिश्रौ वा विवाहौ पूर्वचोदितौ।
गान्धर्वो राक्षसश्चैव धर्म्यौ क्षत्रस्य तौ स्मृतौ॥ २६॥
आच्छाद्य चार्चयित्वा च श्रुतिशीलवते स्वयम्।
आहूय दानं कन्याया ब्राह्मो धर्मः प्रकीर्तितः॥ २७॥
यज्ञे तु वितते सम्यगृत्विजे कर्म कुर्वते।
अलंकृत्य सुतादानं दैवं धर्मं प्रचक्षते॥ २८॥

worst of them. (21) Now I will tell you about what type of marriage is fit and proper for which caste; what merits and demerits are contained by those marriages and what merits and demerits will the children inherit through such marriages. (22) A *Brāhmaṇa* is competent to go through the first six types of marriages, a *Kṣatriya* for the last four and a *Vaiśya* and *a Śūdra* also for the last four barring *Rākṣasa* type. (23) The wise ones recommended only first four for *Brāhmaṇas*, *Rākṣasa* type for *Kṣatriya* and *Āsura* type for *Vaiśya* and *Śūdra*. (24) Out of the last five types the *Āsura* and *Paiśāca* are irreligious. One should never go for these. Rest three are religiously approved. (25) Or else the *Gāndharva* and *Rākṣasa* marriages are severally or jointly approved by religion for the *Kṣatriyas*. (26) The *Brāhma* marriages are in which the parents invite one well versed in Vedic lores and of good conduct; having well clothed the boy and girl both; then giving the daughter as donation to him. (27) In the sacrifices like *Jyotiṣṭoma* etc., who officiates as *Ṛtvika*; for such

Vivāha Saṁskāra

एकं गोमिथुनं द्वे वा वरादादाय धर्मतः।
कन्याप्रदानं विधिवदार्षो धर्मः स उच्यते॥ २९॥
सहोभौ चरतां धर्ममिति वाचानुभाष्य च।
कन्याप्रदानमभ्यर्च्य प्राजापत्यो विधिः स्मृतः॥ ३०॥
ज्ञातिभ्यो द्रविणं दत्त्वा कन्यायै चैव शक्तितः।
कन्याप्रदानं स्वाच्छन्द्यादासुरो धर्म उच्यते॥ ३१॥
इच्छयान्योन्यसंयोगः कन्यायाश्च वरस्य च।
गान्धर्वः स तु विज्ञेयो मैथुन्यः कामसंभवः॥ ३२॥
हत्वा छित्त्वा च भित्वा च क्रोशन्तीं रुदतीं गृहात्।
प्रसह्य कन्याहरणं राक्षसो विधिरुच्यते॥ ३३॥
सुप्तां मत्तां प्रमत्तां वा रहो यत्रोपगच्छति।
स पापिष्ठो विवाहानां पैशाचश्चाष्टमोऽधमः॥ ३४॥
अद्भिरेव द्विजाग्र्याणां कन्यादानं विशिष्यते।
इतरेषां तु वर्णानामितरेतरकाम्यया॥ ३५॥

a person having him bedecked with clothes and ornaments, giving daughter is known as *Daiva* marriage. (28) Charging a marriage fee in the shape of one or two pairs of cows from the bridegroom as sanctioned by the *Dharmaśāstras*, donating a daughter in a prescribed way is known as *Ārṣa* marriage. (29) "Both of you living together practise *Dharma*" saying so adoring the couple and donating the daughter is known as *Prājāpatya* marriage. (30) If some groom paying the stipulated money to the parents of the girl, marries her at his own initiative, it is known as *Āsura* marriage. (31) The love marriage of present age where both the parties agree to marry each other or cohabitation without observing prescribed rules is known as *Gāndharva* marriage. (32) Capturing the girl by killing her parents or cutting their bodily limbs or breaking into the walls while the girl is weeping and crying—such type is called *Rākṣasa* marriage. (33) Raping a girl while sleeping intoxicated and not very careful to protect her character, in a secluded place is called *Paiśāca* marriage which is most sinful and worth being condemned. (34) The *Kanyādāna* (donating daughter) for *Brāhmaṇa* must

यो यस्यैषां विवाहानां मनुना कीर्तितो गुणः।
सर्वं शृणुत तं विप्राः सर्वं कीर्तयतो मम॥ ३६॥
दश पूर्वान्परान्वंश्यानात्मानं चैकविंशकम्।
ब्राह्मीपुत्रः सुकृतकृन्मोचयेदेनसः पितॄन्॥ ३७॥
दैवोढाजः सुतश्चैव सप्त सप्त परावरान्।
आर्षोढाजः सुतस्त्रींस्त्रीन्षट् षट् कायोढजः सुतः॥ ३८॥
ब्राह्मादिषु विवाहेषु चतुर्ष्वेवानुपूर्वशः।
ब्रह्मवर्चस्विनः पुत्रा जायन्ते शिष्टसम्मताः॥ ३९॥
रूपसत्त्वगुणोपेता धनवन्तो यशस्विनः।
पर्याप्तभोगा धर्मिष्ठा जीवन्ति च शतं समाः॥ ४०॥
इतरेषु तु शिष्टेषु नृशंसानृतवादिनः।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः॥ ४१॥
अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान्विवर्जयेत्॥ ४२॥

be accompanied with water. For other castes it may be with mutual agreement or mutual desire. (35) O! *Brāhmaṇas*, I am going to tell you the merits of these marriages as taught by Manu. Hearken from me. (36) A virtuous son born of the couple married through the *Brāhma* process liberates from sin twenty-one generations in all—ten before and ten to come after including his own self as twenty-first. (37) Such a son born through *Daiva* marriage liberates seven generaticns of past and seven of future whereas that from *Ārṣa* marriage in all seven generations (three+three+one) and through *Prājāpatya* marriage, thirteen generations. (38) Through first four types of marriages the children born become generally rich with Brahminical splendour respected by the noble persons. (39) Such children are generally handsome, pious, rich, occupying a respectable position in the society, sumptuously enjoying, righteous and live for one hundred years. (40) Issues born through the rest four types of marriages, are generally cruel, liars and censorious to *Dharma* and *Yajña* etc. (41) Through the righteous marriages good issues

पाणिग्रहणसंस्कारः सवर्णासूपदिश्यते।
असवर्णास्वयं ज्ञेयो विधिरुद्वाहकर्मणि॥ ४३॥
शरः क्षत्रियया ग्राह्यः प्रतोदो वैश्यकन्यया।
वसनस्य दशा ग्राह्या शूद्रयोत्कृष्टवेदने॥ ४४॥
ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा।
पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया॥ ४५॥
ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडश स्मृताः।
चतुर्भिरितरैः सार्धमहोभिः सद्विगर्हितैः॥ ४६॥
तासामाद्याश्चतस्त्रस्तु निन्दितैकादशी च या।
त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रयः॥ ४७॥
युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु।
तस्माद्युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम्॥ ४८॥

are born and crooked issues are the result of reproachable marriages. Therefore reproachable marriages should be eschewed. (42) Among the *Śāstras*, marriage with the girl of equal caste only is prescribed. The marriage with the girls belonging to different caste should be done in the following manner. (43) In a marriage of a *Brāhmaṇa* with a *Kṣatriya* girl, the girl should hold a portion of reed held by the groom; in the marriage of a *Vaiśya* girl with a *Brāhmaṇa* or *Kṣatriya* groom she should hold a portion of a whip while a *Śūdra* girl being married with a *Brāhmaṇa*, *Kṣatriya* or *Vaiśya* groom should hold a corner of his clothings. (44) A righteous person who loves his wife may do sexual intercourse after she is free from her menstruation. Among the other days of the month he should avoid *Parva* days such as *Pūrṇimā*, *Āmavasyā*, etc. (45) Sixteen days from the day menstruation starts are the natural period of *Ṛtukāla*. Out of those the first four are forbidden nights and days. Such is the verdict of noble people. (46) Out of these sixteen the first four, eleventh and thirteenth nights only are forbidden. The rest ten are recommended for sexual intercourse. (47) Out of the recommended nights the even number is good for producing male

पुमान्पुंसोऽधिके शुक्रे स्त्री भवत्यधिके स्त्रियाः।
समेऽपुमान्पुंस्त्रियौ वा क्षीणेऽल्पे च विपर्ययः॥४९॥
निन्द्यास्वष्टासु चान्यासु स्त्रियो रात्रिषु वर्जयन्।
ब्रह्मचार्येव भवति यत्रतत्राश्रमे वसन्॥५०॥
न कन्यायाः पिता विद्वान्गृह्णीयाच्छुल्कमण्वपि।
गृह्णंश्छुल्कं हि लोभेन स्यान्नरोऽपत्यविक्रयी॥५१॥
स्त्रीधनानि तु ये मोहादुपजीवन्ति बान्धवाः।
नारी यानानि वस्त्रं वा ते पापा यान्त्यधोगतिम्॥५२॥
आर्षे गोमिथुनं शुल्कं केचिदाहुर्मृषैव तत्।
अल्पोऽप्येवं महान्वापि विक्रयस्तावदेव सः॥५३॥
यासां नाददते शुल्कं ज्ञातयो न स विक्रयः।
अर्हणं तत्कुमारीणामानृशंस्यं च केवलम्॥५४॥

child and in the odd number female issues are born. Therefore a person desirous of son should sexually visit his wife only in the nights of even number in her *Ṛtukāla*. (48) If the semen is in excess, the male issue is born; in excess of menstrual discharge there comes female issue; if both are in equal amount the issue may be either male or female or eunuch and if both are weak or impotent there is no conception. (49) If one avoids six above mentioned nights and any eight of the rest and does copulation only two nights; in whatever *Āśrama* he remains, he is considered to be perfect *Brahmacārī*. (50) The learned father of a girl should not accept any fee from his would-be son-in-law. If somebody does so he is regarded as daughter seller. (51) If a man or his kith and kins utilise the personal property of women and the vehicles or clothings due to infatuation or greed, they are sinners and they go to lower planes. (52) Some of the *Ācāryas* who prescribe a cow and a bull as a marital fee in *Ārṣa* type of marriage from the groom, are wrong. A fee whether small or big is a sale indeed. (53) If the parents charge a fee from the groom and give it to the daughter herself; in that case it may not be regarded as selling. On the contrary it is an act of kindness

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥ ५५ ॥
यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥ ५६ ॥
शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम्।
न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥ ५७ ॥
जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः।
तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥ ५८ ॥
तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥ ५९ ॥
संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ ६० ॥
यदि हि स्त्री न रोचेत पुमांसं न प्रमोदयेत्।
अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्तते ॥ ६१ ॥
स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम्।
तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥ ६२ ॥

towards the girl. (54) The father, the brother, the husband, the younger brothers of husband—if they wish benediction, should always respect and adore the womanfolk with clothings and ornaments. (55) The gods rejoice in the homes where women enjoy a respectful position. All rituals are fruitless where they are not adored. (56) The family (or even the race) perishes where women are in a deplorable condition. Where they are not so, such clans advance towards prosperity. (57) The homes accursed by disrespected women, go to dogs as if struck by *Kṛtyā* (black magic). (58) Thus everybody desirous of prosperity, must adore his womenfolk providing them with nourishing food, good clothings and ornaments particularly on occasions of festivity or religious celebrations. (59) In the families where husband and wife have harmony between the two; the benediction is sure there. (60) If the wife cannot attract her husband by her enhanced charm through bedecking, the husband is incapacitated of inseminating and cannot make her conceive. (61) So long as the women are happy

कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च॥ ६३॥
शिल्पेन व्यवहारेण शूद्रापत्यैश्च केवलैः।
गोभिरश्वैश्च यानैश्च कृष्या राजोपसेवया॥ ६४॥
अयाज्ययाजनैश्चैव नास्तिक्येन च कर्मणाम्।
कुलान्याशु विनश्यन्ति यानि हीनानि मन्त्रतः॥ ६५॥
मन्त्रतस्तु समृद्धानि कुलान्यल्पधनान्यपि।
कुलसंख्यां च गच्छन्ति कर्षन्ति च महद्यशः॥ ६६॥
वैवाहिकेऽग्नौ कुर्वीत गृह्यं कर्म यथाविधि।
पञ्चयज्ञविधानं च पक्तिं चान्वाहिकीं गृही॥ ६७॥
पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः।
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन्॥ ६८॥
तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः।
पञ्च क्लृप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम्॥ ६९॥

and enchanting, the entire family is happy. If they are unpleasing the entire family does look gloomy. (62) Even the higher families get degraded by unworthy marriages, disappearance of *Saṁskāras*, stopping Vedic study and disregarding Brahmans. (63) Such families perish by adopting as means of livelihood—craft, money-lending, through children begotten of *Śūdra* woman, by selling cows, horses, vehicles, through agriculture and royal service. (64) Officiating in the sacrifices of those unworthy of the act, by having no faith in the rituals prescribed by *Śrutis* and *Smṛtis,* and by giving up Vedic study. (65) Eventhough comparatively poor families but rich in Vedic knowledge are counted among the noble families and earn great fame. (66) A householder should perform all his *Gṛhya Karma* (family rites), five *Mahāyajñas*, in the prescribed way and even daily cooking in the fire kindled since the time of marriage. (67) The five household articles—oven, grinding stone, broomstick, mortar and water-pitcher—are the places of sin, using them he gets subjected to bondage. (68) For expiating (above five) sins,

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम्॥ ७०॥
पञ्चैतान्यो महायज्ञान्न हापयति शक्तितः।
स गृहेऽपि वसन्नित्यं सूनादोषैर्न लिप्यते॥ ७१॥
देवतातिथिभृत्यानां पितृणामात्मनश्च यः।
न निर्वपति पञ्चानामुच्छ्वसन्न स जीवति॥ ७२॥
अहुतं च हुतं चैव तथा प्रहुतमेव च।
ब्राह्म्यं हुतं प्राशितं च पञ्चयज्ञान्प्रचक्षते॥ ७३॥
जपोऽहुतो हुतो होमः प्रहुतो भौतिको बलिः।
ब्राह्म्यं हुतं द्विजाग्र्यार्चा प्राशितं पितृतर्पणम्॥ ७४॥
स्वाध्याये नित्ययुक्तः स्याद्दैवे चैवेह कर्मणि।
दैवकर्मणि युक्तो हि बिभर्तीदं चराचरम्॥ ७५॥
अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः॥ ७६॥

the *Ṛṣis* have prescribed five *Mahāyajñas*—one for each respectively, for the householders to be performed daily. (69) Study of *Veda* is *Brahmayajña*; offering water to manes (*Tarpaṇa*) is *Pitṛyajña*; pouring oblation into fire is *Daivayajña*; offering *Bali* is *Bhūtayajña* and entertaining guests is known as *Nṛyajña*. (70) One who does not give up these five *Mahāyajñas* as far as he can afford, he remains untainted from the sins (five in number) committed by killing any living being (*Sūnādoṣa*) even living a household life. (71) A householder who fails to entertain gods, guests, dependants, manes and himself, is like dead even though breathing. (72) Some enumerate five *Mahāyajñas* as *Ahuta*, *Huta*, *Prahuta*, *Brahmahuta* and *Prāśita*. (73) *Japa* is *Ahuta*; *Havana* is *Huta*; *Bhūtabali* is *Prahuta*, adoring *Brāhmaṇas* is *Brahmahuta* and libations of water to the manes is *Prāśita*. (74) Due to paucity of means if one cannot perform the *Yajñas* He must at least do the Vedic study and teaching alongwith the *Daiva Karma* e.g., *Havana* etc., as a performer of *Daiva Karma* sustains the entire world of mobiles and immobiles. (75) Oblation properly

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः।
तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः॥ ७७॥
यस्मात्त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम्।
गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही॥ ७८॥
स संधार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता।
सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेंद्रियैः॥ ७९॥
ऋषयः पितरो देवा भूतान्यतिथयस्तथा।
आशासते कुटुम्बिभ्यस्तेभ्यः कार्यं विजानता॥ ८०॥
स्वाध्यायेनार्चयेतर्षीन्होमैर्देवान्यथाविधि ।
पितृन्श्राद्धैश्च नृनन्नैर्भूतानि बलिकर्मणा॥ ८१॥
कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन वा।
पयोमूलफलैर्वापि पितृभ्यः प्रीतिमावहन्॥ ८२॥
एकमप्याशयेद्विप्रं पित्रर्थे पाञ्चयज्ञिके।
न चैवात्राशयेत्कंचिद्वैश्वदेवं प्रति द्विजम्॥ ८३॥

poured into fire, reaches the sun, sun causes rains and food grains come therefrom. The living beings are born of grains. (76) Just as the life on earth depends on wind so all other *Āśramas* depend upon *Gṛhasthāśrama* for their existence. (77) Since all the three *Āśramas* depend on householders for their daily requirements of food and also obtain knowledge, so the *Gṛhasthāśrama* is the best among all. (78) One who desires everlasting heavenly pleasure or even the worldly pleasures on this earth, may adopt the household life. A sensuous weakling is quite unfit for this *Āśrama*. (79) The *Ṛṣis*, manes, all living beings, gods and guests—all expectantly look towards householders. So the learned householders must do the following. (80) The householder should propitiate the *Ṛṣis* through Vedic study; Gods through *Homa*; manes through *Śrāddha*; guests through serving food etc., *Bhūtas* (spirits) through *Bali* in a prescribed way. (81) One should everyday perform *Śrāddha* with food, water, milk, beetroots and fruits and earn the blessings of his manes. (82) In regard of five *Mahāyajñas*, it is sufficient to

वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम्।
आभ्यः कुर्याद्देवताभ्यो ब्राह्मणो होममन्वहम्॥ ८४॥
अग्नेः सोमस्य चैवादौ तयोश्चैव समस्तयोः।
विश्वेभ्यश्चैव देवेभ्यो धन्वन्तरय एव च॥ ८५॥
कुह्वै चैवानुमत्यै च प्रजापतय एव च।
सहद्यावापृथिव्योश्च तथा स्विष्टकृतेऽन्ततः॥ ८६॥
एवं सम्यग्घविर्हुत्वा सर्वदिक्षु प्रदक्षिणम्।
इन्द्रान्तकाप्पतीन्दुभ्यः सानुगेभ्यो बलिं हरेत्॥ ८७॥
मरुद्भ्य इति तु द्वारि क्षिपेदप्स्वद्भ्य इत्यपि।
वनस्पतिभ्य इत्येवं मुसलोलूखले हरेत्॥ ८८॥
उच्छीर्षके श्रियै कुर्याद्भद्रकाल्यै च पादतः।
ब्रह्मवास्तोष्पतिभ्यां तु वास्तुमध्ये बलिं हरेत्॥ ८९॥
विश्वेभ्यश्चैव देवेभ्यो बलिमाकाश उत्क्षिपेत्।
दिवाचरेभ्यो भूतेभ्यो नक्तंचारिभ्य एव च॥ ९०॥

have fed even a single *Brāhmaṇa* for the sake of manes. So far as Vaiśvadeva is concerned no *Brāhmaṇa*-feeding is necessary. (83) A regenerate should pour oblations of cooked food into the *Gārhapatya* fire everyday for the sake of gods in the following way. (84) First of all oblation should be poured for Agni, then for Soma; then for the same two combined together and then for Viśvedevas and lastly for Dhanvantari. (85) After that respectively for *Kuhū*, *Anumati*, *Prajāpati*, *Dyāvāpṛthivī* and lastly for *Swiṣṭakṛt*. (86) Having properly performed oblation, the sacrificer must offer *Bali* to Indra, Yama, Varuṇa and Soma alongwith their attendants in East, South, West and North respectively in a clock-wise direction. (87) *Bali* should be offered to *Maruts* at the gate; for waters (*Varuṇa*) in the water; for vegetations in the mortar and pestle combined. (88) *Bali* may be offered at the head of the *Vāstu Puruṣa* (the presiding deity of the house) in North-East corner for Śrī; at her feet in South-West for Bhadra Kālī and in the mid of the two for Brahmā and Vāstoṣpati. (89) *Bali* for Viśvedevas, and beings

पृष्ठवास्तुनि कुर्वीत बलिं सर्वात्मभूतये।
पितृभ्यो बलिशेषं तु सर्वं दक्षिणतो हरेत्॥ ९१॥
शुनां च पतितानां च श्वपचां पापरोगिणाम्।
वायसानां कृमीणां च शनकैर्निर्वपेद्भुवि॥ ९२॥
एवं यः सर्वभूतानि ब्राह्मणो नित्यमर्चति।
स गच्छति परं स्थानं तेजोमूर्तिं पथर्जुना॥ ९३॥
कृत्वैतद्बलिकर्मैवमतिथिं पूर्वमाशयेत्।
भिक्षां च भिक्षवे दद्याद्विधिवद् ब्रह्मचारिणे॥ ९४॥
यत्पुण्यफलमाप्नोति गां दत्वा विधिवद्गुरोः।
तत्पुण्यफलमाप्नोति भिक्षां दत्वा द्विजो गृही॥ ९५॥
भिक्षामप्युदपात्रं वा सत्कृत्य विधिपूर्वकम्।
वेदतत्त्वार्थविदुषे ब्राह्मणायोपपादयेत्॥ ९६॥
नश्यन्ति हव्यकव्यानि नराणामविजानताम्।
भस्मीभूतेषु विप्रेषु मोहाद्दत्तानि दातृभिः॥ ९७॥

wandering in the nights and in the days separately on the roof. (90) Saying 'सर्वात्मभूतये नमः' *Bali* should be offered on the first floor. The remaining material should be offered for manes in the south. (91) The rest of the *Kavya* should be kept gently on the ground as the share of dogs, the fallen ones, pariahs, lepers or T. B. patients, crows, worms etc. (92) The *Brāhmaṇa* who entertains all creatures daily in the manner described above, goes straightway to the luminous supreme abode. (93) Having finished this *Bali Karma*, the householder should feed the guest (if there is any) and then give alms to *Brahmacārī*, *Saṁnyāsī* and mendicants. (94) A *Brāhmaṇa* householder attains the virtuous fruit from giving alms which accrues from properly donating cow to the *Guru*. (95) Having accorded proper welcome to a guest—knower of Vedic lores—a householder should give him alms or even a pitcher of water with reverence. (96) When the ignorant persons give donations for the sake of gods and manes to the *Brāhmaṇas* deprived of Vedic knowledge, all *Havya* and *Kavya* offered by them go in vain. (97)

विद्यातपःसमृद्धेषु हुतं विप्रमुखाग्निषु।
निस्तारयति दुर्गाच्च महतश्चैव किल्विषात्॥ ९८ ॥
संप्राप्ताय त्वतिथये प्रदद्यादासनोदके।
अन्नं चैव यथाशक्ति सत्कृत्य विधिपूर्वकम्॥ ९९ ॥
शिलानप्युञ्छतो नित्यं पञ्चाग्नीनपि जुह्वतः।
सर्वं सुकृतमादत्ते ब्राह्मणोऽनर्चितो वसन्॥ १०० ॥
तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन॥ १०१ ॥
एकरात्रं तु निवसन्नातिथिर्ब्राह्मणः स्मृतः।
अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते॥ १०२ ॥
नैकग्रामीणमतिथिं विप्रं सांगतिकं तथा।
उपस्थितं गृहे विद्याद्भार्या यत्राग्नयोऽपि वा॥ १०३ ॥
उपासते ये गृहस्थाः परपाकमबुद्धयः।
तेन ते प्रेत्य पशुतां व्रजन्त्यन्नादिदायिनाम्॥ १०४ ॥

Oblations of food poured into the fire of a *Brāhmaṇa's* mouth, who is rich with knowledge, and penance rescues from all sorts of adversities and absolves from even great sins. (98) A householder must offer to a guest who is chanced to have arrived, and entertain him with a seat (to sit), some water (for libation), some food that one can afford, in a proper manner.(99) An unentertained *Brāhmaṇa* guest takes away alongwith him all virtues coming from maintaining *Śilończha Vṛtti* and pouring oblations in the five fires. (100) No virtuous person is ever short of four things—grass (seat of), ground (for sleeping), water and sweet words as fourth. (101) *Atithi* is the *Brāhmaṇa* who stays for only one night. Since his arrival is not predecided so he is called *Atithi* (without date). (102) Even if a *Brāhmaṇa* guest comes at the time of *Vaiśvadeva* but if he belongs to the same village, if he is a clown, and is accompanied by his wife; he should not be treated as *Atithi* no matter even if he is *Agnihotrī*. (103) The householders who on account of their foolishness enjoy the food as an *Atithi* in some other house,

अप्रणोद्योऽतिथिः सायं सूर्योढो गृहमेधिना।
काले प्राप्तस्त्वकाले वा नास्यानश्नन्गृहे वसेत्॥ १०५॥
न वै स्वयं तदश्नीयादतिथिं यन्न भोजयेत्।
धन्यं यशस्यमायुष्यं स्वर्ग्यं वातिथिपूजनम्॥ १०६॥
आसनावसथौ शय्यामनुव्रज्यामुपासनाम्।
उत्तमेषूत्तमं कुर्याद्धीने हीनं समे समम्॥ १०७॥
वैश्वदेवे तु निर्वृत्ते यद्यन्योऽतिथिराव्रजेत्।
तस्याप्यन्नं यथाशक्ति प्रदद्यान्न बलिं हरेत्॥ १०८॥
न भोजनार्थं स्वे विप्रः कुलगोत्रे निवेदयेत्।
भोजनार्थं हि ते शंसन्वान्ताशीत्युच्यते बुधैः॥ १०९॥
न ब्राह्मणस्य त्वतिथिर्गृहे राजन्य उच्यते।
वैश्यशूद्रौ सखा चैवं ज्ञातयो गुरुरेव च॥ ११०॥

reincarnate after death as tame animals in the house of donors of food. (104) A householder should not refuse to entertain an *Atithi* if he comes after sunset whether timely or untimely. Even if an *Atithi* comes late in the evening after the dinner is over yet he should not be allowed to sleep without meals. (105) The householder also should not enjoy the eatable not already served to the *Atithi*. The proper adoration of *Atithi* provides prosperity, longevity, fame and even heaven. (106) If many guests come at a time, the householder should entertain them with the seat, room, bed etc., and following them as a token of courtesy according to their status e.g., the superiors must be entertained more venerably. The guest belonging to equal rank should be treated in a routine way and those who belong to the lower rank should be treated as they deserve. (107) If some other guest comes after the *Vaiśvadeva* is over, he also, should be served food although *Vaiśvadeva* again is not needed. (108) A *Brāhmaṇa* should not beg for food (as an *Atithi*) in his clan (*Kula* or *Gotra*). Such a person is regarded as one who eats vomitted material. (109) In the household of a *Brāhmaṇa* the visitors—A *Kṣatriya, Vaiśya* or *Śūdra*, his friend,

यदि त्वतिथिधर्मेण क्षत्रियो गृहमाव्रजेत्।
भुक्तवत्सु च विप्रेषु कामं तमपि भोजयेत्॥ १११॥
वैश्यशूद्रावपि प्राप्तौ कुटुम्बेऽतिथिधर्मिणौ।
भोजयेत्सह भृत्यैस्तावानृशंस्यं प्रयोजयन्॥ ११२॥
इतरानपि सख्यादीन्संप्रीत्या गृहमागतान्।
सत्कृत्यान्नं यथाशक्ति भोजयेत्सह भार्यया॥ ११३॥
सुवासिनी कुमारीश्च रोगिणो गर्भिणीः स्त्रियः।
अतिथिभ्योऽग्र एवैतान्भोजयेदविचारयन्॥ ११४॥
अदत्त्वा तु य एतेभ्यः पूर्वं भुङ्क्तेऽविचक्षणः।
स भुञ्जानो न जानाति श्वगृध्रैर्जग्धिमात्मनः॥ ११५॥
भुक्तवत्स्वथ विप्रेषु स्वेषु भृत्येषु चैव हि।
भुञ्जीयातां ततः पश्चादवशिष्टं तु दम्पती॥ ११६॥
देवानृषीन्मनुष्यांश्च पितॄन्गृह्याश्च देवताः।
पूजयित्वा ततः पश्चाद्गृहस्थः शेषभुग्भवेत्॥ ११७॥

kith and kins, and his *Guru* do not come in the category of *Atithi*. (110) If perchance a *Kṣatriya* happens to be an *Atithi* as such, he should be entertained after the *Brāhmaṇa Atithis* have finished meals. (111) If a *Vaiśya* or *Śūdra* comes as *Atithi* at the time of an *Atithi*; he should be served food showing all kindness alongwith his domestic servants (but before the house owners take food). (112) If some relatives or friends are also present at the said time, they also should be fed simultaneously with the wife (family members) of the house-lord. (113) Newly wedded brides, unmarried girls, sick persons and pregnant women should be served food with no hesitation even before *Atithis* are served. (114) One who does take food prior to serving *Atithis*, (perhaps after death) he will be eaten by dogs and vultures. (115) The house-owner couple should eat after the *Brāhmaṇa*, relatives and servants have taken food. (116) Only after worshipping gods, *Ṛṣis*, men, manes and family gods, the householder may take the remaining food with his wife. (117)

अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात्।
यज्ञशिष्टाशनं ह्येतत्सतामन्नं विधीयते॥ ११८॥
राजर्त्विक्स्नातक गुरून्प्रियश्वशुरमातुलान्।
अर्हयेन्मधुपर्केण परिसंवत्सरात्पुनः॥ ११९॥
राजा च श्रोत्रियश्चैव यज्ञकर्मण्युपस्थितौ।
मधुपर्केण संपूज्यौ न त्वयज्ञ इति स्थितिः॥ १२०॥
सायं त्वन्नस्य सिद्धस्य पत्न्यमन्त्रं बलिं हरेत्।
वैश्वदेवं हि नामैतत्सायंप्रातर्विधीयते॥ १२१॥
पितृयज्ञं तु निर्वर्त्य विप्रश्चेन्दुक्षयेऽग्निमान्।
पिण्डान्वाहार्यकं श्राद्धं कुर्यान्मासानुमासिकम्॥ १२२॥
तत्र ये भोजनीयाः स्युर्ये च वर्ज्या द्विजोत्तमाः।
यावन्तश्चैव यैश्चान्नैस्तान्प्रवक्ष्याम्यशेषतः॥ १२४॥
द्वौ दैवे पितृकार्ये त्रीनेकैकमुभयत्र वा।
भोजयेत्सुसमृद्धोऽपि न प्रसज्जेत विस्तरे॥ १२५॥

One who cooks for himself, eats sin as it is only the remains of *Yajña* which is regarded to be worth eating by the nobles. (118) King, *Ṛtvik*, a graduate (*Snātaka*), *Guru*, son-in-law, father-in-law, and maternal uncle—if they come after a year, they may be received by offering *Madhuparka*. (119) If a king or a *Śrotriya* comes in a *Yajña Karma* he should be adored by offering *Madhuparka*. If they have not come in a *Yajña*, *Madhuparka* should not be offered. (120) In the evening the mistress should offer *Bali* for *Viśvedeva* without reciting *Mantra*. This is the prescribed way for *Bali Vaiśvadeva* in the evening and morning. (121)

Now Śrāddha Karma: An *Agnihotrī Brāhmaṇa* on every *Amāvasyā* should perform *Piṇḍānvāhāryaka* (पिण्डान्वाहार्यक) *Śrāddha* after completing *Pitṛyajña*. (122) Now I am going to tell you—what type of *Brāhmaṇa* should be served food in a *Śrāddhakarma* and the type to be avoided, the number of such *Brāhmaṇas* and the quality and type of food to be served. (124) Two *Brāhmaṇas* in *Daivayajña* and three in *Pitṛyajña* or else only one in each,

सत्क्रियां देशकालौ च शौचं ब्राह्मणसंपदः।
पञ्चैतान्विस्तरो हन्ति तस्मान्नेहेत विस्तरम्॥ १२६॥
प्रथिता प्रेतकृत्यैषा पित्र्यं नाम विधुक्षये।
तस्मिन्युक्तस्यैति नित्यं प्रेतकृत्यैव लौकिकी॥ १२७॥
श्रोत्रियायैव देयानि हव्यकव्यानि दातृभिः।
अर्हत्तमाय विप्राय तस्मै दत्तं महाफलम्॥ १२८॥
एकैकमपि विद्वांसं दैवे पित्र्ये च भोजयेत्।
पुष्कलं फलमाप्नोति नामन्त्रज्ञान्बहूनपि॥ १२९॥
दूरादेव परीक्षेत ब्राह्मणं वेदपारगम्।
तीर्थं तद्धव्यकव्यानां प्रदाने सोऽतिथिः स्मृतः॥ १३०॥
सहस्रं हि सहस्राणामनृचां यत्र भुञ्जते।
एकस्तान्मन्त्रवित्प्रातः सर्वानर्हति धर्मतः॥ १३१॥
ज्ञानोत्कृष्टाय देयानि कव्यानि च हवींषि च।
न हि हस्तावसृग्दिग्धौ रुधिरेणैव शुद्ध्यतः॥ १३२॥

should be fed. In no case the number should increase howsoever affluent one may be. (125) The excess vitiates— the entertaining, place, time, purity and wealth of a *Brāhmaṇa*. So the number be limited. (126) This *Pitṛśrāddha* is known as *Pretakṛtyā*. One who does it on *Amāvasyā*, it provides him worldly *Pretakṛtyā* e.g., in the form of progeny and prosperity. (127) The donors should donate *Havya* or *Kavya* only to the most suitable *Śrotriya Brāhmaṇas*. Great virtue accrues of it. (128) One obtains enormous virtue by feeding a single but learned *Brāhmaṇa* in a *Daiva* or *Pitṛ Yajña* which cannot be obtained from feeding many but devoid of Vedic knowledge. (129) Before inviting à *Brāhmaṇa*, the householder must judge the merit of the person even if he is well versed in Vedic lores. Because such *Atithi* is said to be holy for donating *Havya* and *Kavya*. (130) If even ten lac *Brāhmaṇas* who are without Vedic knowledge are fed on one side and on the other there may be a single one but well versed would equal to all of them if pleased. (131) Whether *Havya* or *Kavya*, these must be donated to a *Brāhmaṇa* superior in Vedic knowledge as a hand smeared with blood cannot be washed with blood. (132)

यावतो ग्रसते ग्रासान्हव्यकव्येष्वमन्त्रवित्।
तावतो ग्रसते प्रेत्य दीप्तशूलष्ट्र्ययोगुडान्॥ १३३॥
ज्ञाननिष्ठा द्विजाः केचित्तपोनिष्ठास्तथाऽपरे।
तपःस्वाध्यायनिष्ठाश्च कर्मनिष्ठास्तथापरे॥ १३४॥
ज्ञाननिष्ठेषु कव्यानि प्रतिष्ठाप्यानि यत्नतः।
हव्यानि तु यथान्यायं सर्वेष्वेव चतुर्ष्वपि॥ १३५॥
अश्रोत्रियः पिता यस्य पुत्रः स्याद्वेदपारगः।
अश्रोत्रियो वा पुत्रः स्यात्पिता स्याद्वेदपारगः॥ १३६॥
ज्यायांसमनयोर्विद्याद्यस्य स्याच्छ्रोत्रियः पिता।
मन्त्रसंपूजनार्थं तु सत्कारमितरोऽर्हति॥ १३७॥
न श्राद्धे भोजयेन्मित्रं धनैः कार्योऽस्य संग्रहः।
नारिं न मित्रं यं विद्यात्तं श्राद्धे भोजयेद्द्विजम्॥ १३८॥
यस्य मित्रप्रधानानि श्राद्धानि च हवींषि च।
तस्य प्रेत्य फलं नास्ति श्राद्धेषु च हविःषु च॥ १३९॥
यः संगतानि कुरुते मोहाच्छ्राद्धेन मानवः।
स स्वर्गाच्च्यवते लोकाच्छ्राद्धमित्रो द्विजाधमः॥ १४०॥

As many morsels of *Havya* or *Kavya* a *Brāhmaṇa* not knowing *Veda* eats, so many pieces of red hot *Śūla, Ṛṣṭi* and iron lump, the feeder has to eat in the hell after death. (133) There are *Brāhmaṇas* having *Niṣṭhā* in *Jñāna* while others in penance; still others in penance and Vedic study while still others in *Karma*. (134) *Kavya* should be given only to *Jñānī's* while *Havya* may be given to the rest four according to *Śāstras*. (135) One is whose father has no Vedic knowledge but he himself is *Śrotriya*; the other's father is *Śrotriya* but himself has no Vedic knowledge, out of the two the latter should be regarded as superior. The other deserves hospitality only to honour his Vedic knowledge. (136-137) One should not feed a friend in *Śrāddha*. He may enrich the friendship through other entertainments. Selected should be he in *Śrāddha* who is neither friend nor foe. (138) One who gives importance to his friends in *Yajñas* or *Śrāddhas*, he does not get after death any fruit from it. (139) The ignorant

संभोजनी साभिहिता पैशाची दक्षिणा द्विजैः।
इहैवास्ते तु सा लोके गौरन्धेवैकवेश्मनि॥ १४१॥
यथेरिणे बीजमुप्त्वा न वप्ता लभते फलम्।
तथाऽनृचे हविर्दत्त्वा न दाता लभते फलम्॥ १४२॥
दातॄन्प्रतिग्रहीतॄंश्च कुरुते फलभागिनः।
विदुषे दक्षिणां दत्त्वा विधिवत्प्रेत्य चेह च॥ १४३॥
कामं श्राद्धेऽर्चयेन्मित्रं नाभिरूपमपि त्वरिम्।
द्विषता हि हविर्भुक्तं भवति प्रेत्य निष्फलम्॥ १४४॥
यत्नेन भोजयेच्छ्राद्धे बह्वृचं वेदपारगम्।
शाखान्तगमथाध्वर्युं छन्दोगं तु समाप्तिकम्॥ १४५॥
एषामन्यतमो यस्य भुञ्जीत श्राद्धमर्चितः।
पितृणां तस्य तृप्तिः स्याच्छाश्वती साप्तपौरुषी॥ १४६॥

who cultivates friendship through *Śrāddha*, falls from heaven, meanest among the twice-born as he is. (140) The wise regard this mass feeding as *Paiśācī Dakṣiṇā* (demoniacal). It remains only in this world just as a blind cow is confined only in one pen. (141) If a farmer drills seed in a barren land he does not get any harvest similarly no virtuous result can be expected by donating *Havya* to a *Brāhmaṇa* with no Vedic knowledge. (142) One who gives *Havya* or *Kavya* to a *Brāhmaṇa* well versed in Vedic lores, makes himself and donee both blessed with the virtuous result here and hereafter. (143) (In case Vedic scholar is not available) even a friend can be fed in *Śrāddha* as an *Atithi* but in no case an enemy should be entertained as it would become fruitless in the other world. (144) One should make every effort to feed such a *Brāhmaṇa* who has studied all the *Vedas*, who has reached limit of the knowledge, who has learnt all the *Śākhās* and is a qualified *Adhvaryu* and who has finished all requisite studies in connection with the Vedic knowledge. (145) If anyone of the aforesaid type takes food in *Śrāddha* and is properly adored, the seven generations of donor's manes also are satiated forever. (146)

एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः।
अनुकल्पस्त्वयं ज्ञेयः सदा सद्भिरनुष्ठितः॥ १४७॥
मातामहं मातुलं च स्वस्रीयं श्वसुरं गुरुम्।
दौहित्रं विट्पतिं बन्धुमृत्विग्याज्यौ च भोजयेत्॥ १४८॥
न ब्राह्मणं परीक्षेत दैवे कर्मणि धर्मवित्।
पित्र्ये कर्मणि तु प्राप्ते परीक्षेत प्रयत्नतः॥ १४९॥
ये स्तेनपतितक्लीबा ये च नास्तिकवृत्तयः।
तान्हव्यकव्ययोर्विप्राननर्हान्मनुरब्रवीत् ॥ १५०॥
जटिलं चानधीयानं दुर्बलं कितवं तथा।
याजयन्ति च ये पूगांस्तांश्च श्राद्धे न भोजयेत्॥ १५१॥
चिकित्सकान्देवलकान्मांसविक्रयिणस्तथा ।
विपणेन च जीवन्तो वर्ज्याः स्युर्हव्यकव्ययोः॥ १५२॥

The first are the main *Kalpa* (commandment) in regard to *Śrāddha* (donating *Havya* and *Kavya*). Now the procedure a bit inferior to the former always followed by the noble ones is going to be taught. (147) (In case of non-availability of suitable *Brāhmaṇa*) one can feed maternal grandfather, maternal uncle, sister's son, father-in-law, daughter's son, son-in-law, other kith and kins, *Ṛtvik* and *Yājya* (one who is eligible to perform sacrifice) also may be fed. (148) A religious minded person should not bother about judging the merits and demerits of an invitee *Brāhmaṇa* on the occasion of *Daiva Yajña* but in *Śrāddha* he should invite a *Brāhmaṇa* only after judiciously scrupulous enquiries. (149) Manu declared the following as wholly undeserving with reference to *Havya* and *Kavya* both—a thief, a fallen one, an impotent and a non-believer. (150) Also a *Brahmacārī* with matted locks not studying *Veda*, suffering from skin diseases, a cunning and those who officiate as priest in collective sacrifices or who attend to so many sacrificing households. (151) A physician, an officiating priest in temple, one who has sold meat even once and a business man—these persons are to be avoided in *Śrāddha*. (152)

प्रेष्यो ग्रामस्य राज्ञश्च कुनखी श्यावदन्तकः।
प्रतिरोद्धा गुरोश्चैव त्यक्ताग्निर्वार्धुषिस्तथा॥ १५३॥
यक्ष्मी च पशुपालश्च परिवेत्ता निराकृतिः।
ब्रह्मद्विट् परिवित्तिश्च गणाभ्यन्तर एव च॥ १५४॥
कुशीलवोऽवकीर्णीच वृषलीपतिरेव च।
पौनर्भवश्च काणश्च यस्य चोपपतिर्गृहे॥ १५५॥
भृतकाध्यापको यश्च भृतकाध्यापितस्तथा।
शूद्रशिष्यो गुरुश्चैव वाग्दुष्टः कुण्डगोलकौ॥ १५६॥
अकारणपरित्यक्ता मातापित्रोर्गुरोस्तथा।
ब्राह्मैर्यौनैश्च सम्बन्धैः संयोगं पतितैर्गतः॥ १५७॥
अङ्गारदाही गरदः कुण्डाशी सोमविक्रयी।
समुद्रयायी बन्दी च तैलिकः कूटकारकः॥ १५८॥

A state employee or a servant of a village, a man with deformed nails and black teeth, an opponent of his *Guru*, non performer of *Agnihotra* and a money lender. (153) A patient of T . B., a shepherd, a *Parivettā* (to be defined in 3. 171) one who does not perform five *Mahāyajñas*, censorious to *Brāhmaṇas*, *Parivitti* (3. 171) and maintaining himself on donation, obtained for public welfare projects. (154) A dancer, one who makes sexual intercourse and still poses to be a *Brahmacārī*, the husband of a *Śūdra* woman, born of a widow marriage, one eyed and one in whose house there lives a person who is unauthorised husband to his wife. (155) A teacher charging fee for his teaching, a taught paying tuition fee, disciple of a *Śūdra* teacher, *Guru* of a *Śūdra*, one who speaks harshly. *Kuṇḍa* and *Golaka* (to be defined in chap. 3. 174). (156) One who has abandoned his parents and *Guru* without any genuine cause, who teaches to or learns *Veda* from a fallen one or who has established sexual relation with them. (157) One who sets fire to a house, a poison giver, one who enjoys food served by a *Kuṇḍa*, wine sellers (or one who sells *Soma* creeper) one who undertakes a sea-voyage, a bard, an oil man and perjurer. (158)

पित्रा विवदमानश्च कितवो मद्यपस्तथा।
पापरोग्यभिशस्तश्च दाम्भिको रसविक्रयी॥ १५९॥
धनुःशराणां कर्ता च यश्चाग्रेदिधिषूपतिः।
मित्रध्रुग्द्यूतवृत्तिश्च पुत्राचार्यस्तथैव च॥ १६०॥
भ्रामरी गण्डमाली च श्वित्र्यथो पिशुनस्तथा।
उन्मत्तोऽन्धश्च वर्ज्याः स्युर्वेदनिन्दक एव च॥ १६१॥
हस्तिगोश्वोष्ट्रदमको नक्षत्रैर्यश्च जीवति।
पक्षिणां पोषको यश्च युद्धाचार्यस्तथैव च॥ १६२॥
स्रोतसां भेदको यश्च तेषां चावरणे रतः।
गृहसंवेशको दूतो वृक्षारोपक एव च॥ १६३॥
श्वक्रीडी श्येनजीवी च कन्यादूषक एव च।
हिंस्रो बृषलवृत्तिश्च गणानां चैव याजकः॥ १६४॥
आचारहीनः क्लीबश्च नित्यं याचनकस्तथा।
कृषिजीवी श्लीपदी च सद्भिर्निन्दित एव च॥ १६५॥

One who quarrels with his father, a cunning man, a drunkard, a leper, a calumniated person, a snob and one who sells juices. (159) The maker of bows and arrows, one who has married a girl whose elder sister is still unmarried, treacherous to his friends, the proprietor of a gambling house and he who acquires knowledge from his own son. (160) A patient of epilepsy, goitre, leucoderma, a backbiter, insane, blind and calumniator of *Veda*. (161) A trainer of elephant, cow, horse and camel, an astrologer living wholly upon it, an avian and an instructor of warfares, one who changes the path of a river through artificial means or stops it, a mason, an envoy and one who professionally plants trees. (162-163) One who plays with the dogs, one who earns livelihood through hawks, one who contaminates a virgin (unmarried girl), a savage, having earned livelihood through a profession fit for *Śūdra* and the officiating priest in *Gaṇayajña* such as *Vināyaka Śānti* etc. (164) Deprived of morality, an impotent, a habitual beggar, a farmer, a patient of elephantiasis and one who is condemned by the noble ones. (165)

औरभ्रिको माहिषिकः परपूर्वापतिस्तथा।
प्रेतनिर्यातकश्चैव वर्जनीयाः प्रयत्नतः॥ १६६॥
एतान्विगर्हिताचारानपाङ्क्तेयान्द्विजाधमान् ।
द्विजातिप्रवरो विद्धानुभयत्र विवर्जयेत्॥ १६७॥
ब्राह्मणस्त्वनधीयानस्तृणाग्निरिव शाम्यति।
तस्मै हव्यं न दातव्यं न हि भस्मनि हूयते॥ १६८॥
अपाङ्क्तदाने यो दातुर्भवत्यूर्ध्वं फलोदयः।
दैवे हविषि पित्र्ये वा तत्प्रवक्ष्याम्यशेषतः॥ १६९॥
अव्रतैर्यद्द्विजैर्भुक्तं परिवेत्रादिभिस्तथा।
अपाङ्क्तेयैर्यदन्यैश्च तद्वै रक्षांसि भुञ्जते॥ १७०॥
दाराग्निहोत्रसंयोगं कुरुते योऽग्रजे स्थिते।
परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्वजः॥ १७१॥
परिवित्तिः परिवेत्ता यया च परिविद्यते।
सर्वे ते नरकं यान्ति दातृयाजकपञ्चमाः॥ १७२॥

Living on the business of sheep and buffalos, husband of a widow, an undertaker should be especially avoided. (166) A learned and superior type of *Brāhmaṇa* must avoid in *Havya* and *Kavya* both these above mentioned types of *Brāhmaṇas* whose conduct is not upto the mark, who are unfit for sitting in the queue and are worst type of *Brāhmaṇas*. (167) One should not give *Havya* to a *Brāhmaṇa* without Vedic knowledge. He is just like a fire from burning hay which immediately cools down because no oblation is poured in the ashes. (168) Now I will tell about the result of donating *Havya* and *Kavya* to a *Brāhmaṇa* unfit to sit in the gathering of noble ones. (169) The *Havya* or *Kavya* offered to and eaten by those who do not observe Vedic vows, *Parivettā* (defined in 3. 171) and other *Brāhmaṇas* undeserving of sitting in a Brahmanical gathering; is enjoyed by the *Rākṣasas*. (170) The younger brother who marries and does *Agnihotra* while his elder brother is still unmarried, is known as *Parivettā* and the unmarried elder, is known as *Parivitti*. (171) *Parivettā*, his

भ्रातुर्मृतस्य भार्यायां योऽनुरज्येत कामतः।
धर्मेणापि नियुक्तायां स ज्ञेयो दिधिषूपतिः॥ १७३॥
परदारेषु जायेते द्वौ सुतौ कुण्डगोलकौ।
पत्यौ जीवति कुन्डःस्यान्मृते भर्तरि गोलकः॥ १७४॥
तौ तु जातौ परक्षेत्रे प्राणिनौ प्रेत्य चेह च।
दत्तानि हव्यकव्यानि नाशयेते प्रदायिनाम्॥ १७५॥
अपाङ्क्त्यो यावतः पाङ्क्त्यान्भुञ्जानाननुपश्यति।
तावतां न फलं तत्र दाता प्राप्नोति बालिशः॥ १७६॥
वीक्ष्यान्धो नवतेःकाणः षष्टेः श्वित्री शतस्य तु।
पापरोगी सहस्त्रस्य दातुर्नाशयते फलम्॥ १७७॥
यावतः संस्पृशेदङ्गैर्ब्राह्मणाञ्छूद्रयाजकः।
तावतां न भवेद्दातुः फलं दानस्य पौर्तिकम्॥ १७८॥

wedded wife, *Parivitti*, the donor of the daughter and officiating priest—all five go to hell. (172) A *Didhiṣūpati* is he who is infatuated to the widow of his elder brother with licentious desires apart from the purpose for *Niyoga* under the scriptural injunctions. (173) The male offshoots if born of the wife of some other person are of two types—if the social husband is alive the child is known as *Kuṇḍa*, if born of a widow is known as *Golaka*. (174) If somebody invites a *Kuṇḍa* or *Golaka* illegitimately born of a woman other than the wife, in a *Śrāddha* and offers *Havya* or *Kavya* to them they destroy the very purpose of *Śrāddha* here and hereafter both. (175) Whosoever, even deserving, sits within the range of the sight of undeserving one and partakes *Havya* or *Kavya* (all become contaminated) and the foolish donor does not attain the fruit of feeding that many *Brāhmaṇas*. (176) A blind kills the pious result of feeding ninety *Brāhmaṇas,* and one eyed sixty, a patient of leucoderma one hundred and a patient of T. B., or leprosy even one thousand.(177) Howsomany *Brāhmaṇas*, an officiating priest in the *Śūdra* households touches by his limbs—the *Havya* or *Kavya* offered to them by the donor become absolutely fruitless. (178)

वेदविच्चापि विप्रोऽस्य लोभात्कृत्वा प्रतिग्रहम्।
विनाशं व्रजति क्षिप्रमामपात्रमिवाम्भसि॥ १७९॥
सोमविक्रयिणे विष्ठा भिषजे पूयशोणितम्।
नष्टं देवलके दत्तमप्रतिष्ठं तु वार्धुषौ॥ १८०॥
यत्तु वाणिजके दत्तं नेह नामुत्र तद्भवेत्।
भस्मनीव हुतं हव्यं तथा पौनर्भवे द्विजे॥ १८१॥
इतरेषु त्वपाङ्क्त्येषु यथोद्दिष्टेष्वसाधुषु।
मेदोसृङ्मांसमज्जास्थि वदन्त्यन्नं मनीषिणः॥ १८२॥
अपांक्त्योपहता पंक्तिः पाव्यते यैर्द्विजोत्तमैः।
तान्निबोधत कार्त्स्न्येन द्विजाग्र्यान्पङ्क्तिपावनान्॥ १८३॥
अग्र्याः सर्वेषु वेदेषु सर्वप्रवचनेषु च।
श्रोत्रियान्वयजाश्चैव विज्ञेयाः पंक्तिपावनाः॥ १८४॥

If a *Brāhmaṇa* even expert in Vedic lores accepts any donation from a *Brāhmaṇa* who officiates as a priest in *Śūdra* households on account of greed is shortly destroyed as an unbaked earthen pitcher of water. (179) A thing donated to a *Brāhmaṇa* who sells *Somalatā,* becomes excretum; to a physician *Brāhmaṇa* if donated becomes pus and blood; if donated to a professional priest in a temple gets destroyed and if donated to a moneylender is fruitless. (180) If any *Havya* or *Kavya* is donated to a *Brāhmaṇa* businessman it is useful neither here nor hereafter and if it is given to a son of widow, it is absolutely fruitless as oblations poured in the ashes. (181) If any *Havya* or *Kavya* is served to such aforesaid undeserving *Brāhmaṇas* the wise call it fat, blood, flesh, marrow and bone. (182) Hereafter now know those foremost *Brāhmaṇas* who sanctify the gathering by their presence which has been contaminated by the presence of undeserving ones. (183) Those who are well versed in all the *Vedas*; those who are expert in the six limbs of Vedic knowledge and those who belong to a family of *Śrotriyas* in which there have been *Śrotriyas* in ten generations before; are capable of sanctifying even contaminated *Brāhmaṇas*. (184)

त्रिणाचिकेतः पञ्चाग्निस्त्रिसुपर्णः षडङ्गवित्।
ब्रह्मदेयात्मसंतानो ज्येष्ठ सामग एव च॥ १८५॥
वेदार्थवित्प्रवक्ता च ब्रह्मचारी सहस्रदः।
शतायुश्चैव विज्ञेया ब्राह्मणाः पंक्तिपावनाः॥ १८६॥
पूर्वेद्युरपरेद्युर्वा श्राद्धकर्मण्युपस्थिते।
निमन्त्रयेत त्र्यवरान्सम्यग्विप्रान्यथोदितान्॥ १८७॥
निमन्त्रितो द्विजः पित्र्ये नियतात्मा भवेत्सदा।
न च छन्दांस्यधीयीत यस्य श्राद्धं च तद्भवेत्॥ १८८॥
निमन्त्रितान् हि पितर उपतिष्ठन्ति तान्द्विजान्।
वायुवच्चानुगच्छन्ति तथासीनानुपासते॥ १९८॥
केतितस्तु यथान्यायं हव्यकव्ये द्विजोत्तमः।
कथंचिदप्यतिक्रामन्पापः सूकरतां व्रजेत्॥ १९०॥

Further *Triṇāciketa* (those who study and observe the vow of *Adhvaryu* portion of the *Veda*); *Pañcāgni Agnihotrī*; *Trisuparṇa* (studying and observing the vow of *Bahvṛca* portion of the *Veda*); the knowers of six Vedic limbs; a *Brāhmaṇa* born of a lady wedded through *Brāhma* system of marriage; those who sing *Jyeṣṭhasāma* of the *Āraṇyakas* are *Pañktipāvanas* (sanctifiers of gathering). (185) Those who know the real purport of the *Vedas* and expound them, *Brahmacārīs*, who donate one thousand cows, those who live for one hundred years—should be known as *Pañktipāvana*. (186) Such *Brāhmaṇas* should be invited in a *Śrāddha* one day before or the same day but not less than three in number. (187) A *Brāhmaṇa* invited in a *Śrāddha* must have observed celibacy and should not study *Veda* that day and the same stands for the doer of *Śrāddha*. (188) The manes do approach the invited *Brāhmaṇas* and follow them like vital airs and sit along when the *Brāhmaṇas* sit. (189) A *Brāhmaṇa* who has been invited and had accepted the invitation and do not partake food—*Ḥavya* and *Kavya*, becomes a pig in his next life on account of the sin in the form of not attending the feast. (190)

आमन्त्रितस्तु यः श्राद्धे वृषल्या सह मोदते।
दातुर्यद्दुष्कृतं किंचित्तत्सर्वं प्रतिपद्यते॥ १९१॥
अक्रोधनाः शौचपराः सततं ब्रह्मचारिणः।
न्यस्तशस्त्रा महाभागाः पितरः पूर्वदेवताः॥ १९२॥
यस्मादुत्पत्तिरेतेषां सर्वेषामप्यशेषतः।
ये च यैरुपचर्याः स्युर्नियमैस्तान्निबोधत॥ १९३॥
मनोर्हैरण्यगर्भस्य ये मरीच्यादयः सुताः।
तेषामृषीणां सर्वेषां पुत्राः पितृगणाः स्मृताः॥ १९४॥
विराट्सुताः सोमसदः साध्यानां पितरः स्मृताः।
अग्निष्वात्ताश्च देवानां मारीचा लोकविश्रुताः॥ १९५॥
दैत्यदानवयक्षाणां गन्धर्वोरगरक्षसाम्।
सुपर्णकिन्नराणां च स्मृता बर्हिषदोऽत्रिजाः॥ १९६॥
सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः।
वैश्यानामाज्यपा नाम शूद्राणां तु सुकालिनः॥ १९७॥

An invited *Brāhmaṇa* in a *Śrāddha* if indulges sexually with a *Śūdra* woman, takes over all the sins committed by the performer of *Śrāddha*. (191) The manes are by nature angerless, purified from within and without, ever celibate, never indulging in warfare, equipped with the tender qualities and godly from the very beginning and so should be the invited *Brāhmaṇas* and performer of the *Śrāddha*. (192) Now listen from what source these manes have been originated and through what *Brāhmaṇas* performing what rituals should be served. (193) From Brahmā came Manu and from him came the *Ṛṣis* such as Marīci etc. Who were born to these *Ṛṣis* are known as *Pitṛs*. (194) Somasats, the sons of Virāṭ are the manes for *Sādhyas* and well known Agniṣwāttas, the sons of Marīci are the manes of Gods. (195) Varhiśads the sons of Atri are the manes of *Daityas*, *Dānavas*, *Yakṣas*, *Gandharvas*, serpents, *Rākṣasas*, *Suparṇas* and *Kinnaras*. (196) Somapā are manes for *Brāhmaṇas*; Havirbhuk for *Kṣatriyas*, *Ājyapā* for *Vaiśyas* and Sukālins for *Śūdras*. (197)

सोमपास्तु कवेः पुत्रा हविष्मन्तोऽङ्गिरःसुता।
पुलस्त्यस्याज्यपाः पुत्रा वसिष्ठस्य सुकालिनः॥ १९८॥
अग्निदग्धानग्निदग्धान्काव्यान्बर्हिषदस्तथा ।
अग्निष्वात्तांश्च सौम्यांश्च विप्राणामेव निर्दिशेत्॥ १९९॥
य एते तु गणा मुख्याः पितॄणां परिकीर्तिताः।
तेषामपीह विज्ञेयं पुत्रपौत्रमनन्तकम्॥ २००॥
ऋषिभ्यः पितरो जाताः पितृभ्यो देवमानवाः।
देवेभ्यस्तु जगत्सर्वं चरं स्थाण्वनुपूर्वशः॥ २०१॥
राजतैर्भाजनैरेषामथो वा राजतान्वितैः।
वार्यपि श्रद्धया दत्तमक्षयायोपकल्पते॥ २०२॥
देवकार्याद्द्विजातीनां पितृकार्यं विशिष्यते।
दैवं हि पितृकार्यस्य पूर्वमाप्यायनं श्रुतम्॥ २०३॥
तेषामारक्षभूतं तु पूर्वं दैवं नियोजयेत्।
रक्षांसि हि विलुम्पन्ति श्राद्धमारक्षवर्जितम्॥ २०४॥

Somapās are the sons of Bhṛgu; the Havirbhuks the sons of Aṅgirā, Ājyapās are the sons of Pulastya and Sukālins are sons of Vasiṣṭha. (198) Agnidagdha, Anagnidagdha, *Kavya*, Varhiṣad, Agniṣvatta and Saumya—are the manes of *Brāhmaṇas*. (199) What important manes I have just enumerated; they alongwith their innumerable sons and grandsons should be regarded in this world as manes. (200) Manes are born of *Ṛṣis* such as Marīci etc., from the manes came Gods and human beings. It is from gods that the entire universe consisting of mobiles and immobiles sprang up in succession. (201) Even simple water served for manes in a silver pot or in a pot made of alloy mixed with silver becomes for their inexhaustible satiety. (202) It is more important for *Brāhmaṇas* to do *Pitṛyajñas* in comparison to performing *Devayajña* because *Devayajña* performed a bit earlier becomes complimentary to *Pitṛyajña*. (203) Viśwedevas, the guardian deity of manes should be invoked first because unguarded *Pitṛyajña* is destroyed by the *Rākṣasas*. (204)

दैवाद्यन्तं तदीहेत पित्राद्यन्तं न तद्भवेत्।
पित्राद्यन्तं त्वीहमानः क्षिप्रं नश्यति सान्वयः॥ २०५॥
शुचिं देशं विविक्तं च गोमयेनोपलेपयेत्।
दक्षिणाप्रवणं चैव प्रयत्नेनोपपादयेत्॥ २०६॥
अवकाशेषु चोक्षेषु नदीतीरेषु चैव हि।
विविक्तेषु च तुष्यन्ति दत्तेन पितरः सदा॥ २०७॥
आसनेषूपक्लृप्तेषु बर्हिष्मत्सु पृथक्पृथक्।
उपस्पृष्टोदकान्सम्यग्विप्रांस्तानुपवेशयेत् ॥ २०८॥
उपवेश्य तु तान्विप्रानासनेष्वजुगुप्सितान्।
गन्धमाल्यैः सुरभिभिरर्चयेद्देवपूर्वकम्॥ २०९॥
तेषामुदकमानीय सपवित्रांस्तिलानपि।
अग्नौ कुर्यादनुज्ञातो ब्राह्मणो ब्राह्मणैः सह॥ २१०॥
अग्नेः सोमयमाभ्यां च कृत्वाप्यायनमादितः।
हविर्दानेन विधिवत्पश्चात्संतर्पयेत्पितॄन्॥ २११॥

A *Pitṛyajña* must be sandwiched between two *Devayajñas* but never a *Devayajña* between two *Pitṛyajñas*. By doing so the performer is destroyed alongwith his progeny. (205) A sacred and lonely place should be smeared with cowdung allowing a slight slope southwardly. (206) The manes always feel comfortable and satisfied if the *Śrāddha* is performed in a naturally sacred place like unpeopled land, forest land, banks of a river and solitude. (207) On that sacred *Śrāddha* ground the invited *Brāhmaṇa* should be seated in the east on separately arranged mats of *Kuśa*. (208) After offering seats to those uncalumniable invited *Brāhmaṇas*, proper adorations should be performed by offering sandal paste, garlands and other fragrant objects. First the *Brāhmaṇas* related to *Devayajña* and thereafter those related to *Pitṛyajña* may be adored. (209) In the libation to be offered to them gingili seeds and water should be mixed and obtaining their permission he should make *Homa* in the manner prescribed below. (210) In the beginning Agni, Soma and Yama should be propitiated by offering *Havya* and then

अग्न्यभावे तु विप्रस्य पाणावेवोपपादयेत्।
यो ह्यग्निः स द्विजो विप्रैर्मन्त्रदर्शिभिरुच्यते॥ २१२॥
अक्रोधनान्सुप्रसादान्वदन्त्येतान्पुरातनान् ।
लोकस्याप्यायने युक्ताञ्श्राद्धदेवान्द्विजोत्तमान्॥ २१३॥
अपसव्यमग्नौ कृत्वा सर्वमावृत्य विक्रमम्।
अपसव्येन हस्तेन निर्वपेदुदकं भुवि॥ २१४॥
त्रींस्तु तस्माद्धविःशेषात्पिण्डान्कृत्वा समाहितः।
औदकेनैव विधिना निर्वपेद्दक्षिणामुखः॥ २१५॥
न्युप्य पिण्डांस्ततस्तांस्तु प्रयतो विधिपूर्वकम्।
तेषु दर्भेषु तं हस्तं निमृज्याल्लेपभागिनाम्॥ २१६॥
आचम्योदक्परावृत्य त्रिरायम्य शनैरसून्।
षड्ऋतूंश्च नमस्कुर्यात्पितृनेव च मन्त्रवत्॥ २१७॥

the manes by offering *Kavya*. (211) If the fire is not available the householder should offer three oblations on the hands of those *Brāhmaṇas* because Agni and *Brāhmaṇa* are one and the same—this is what the wise men said. (212) *Brāhmaṇas* who never feel enraged, who are always cheerful, who are sufficiently old, who are always engaged in doing good to the whole world, are said to be the deity in a *Pitṛyajña*. (213) After completing the oblation process in the fire being 'अपसव्य' one should sprinkle water on the *Vedī* (ground below the rice-ball) with the right hand. (214) Making three *Piṇḍas* (rice balls) out of the remaining *Anna* (cooked rice); facing southward, in a concentrated meditation, one should put them (on three *Kuśas*) after having them properly sprinkled with water. (215) In accordance with one's own *Gṛhya* rules having those three *Piṇḍas* put on the *Kuśas*, he should get his hand skimmed with the roots of those *Kuśas* for the satiation of his ancestral manes upto three generations(लेपभागी).(216) Thereafter taking *Ācamana* one should turn his face southward, should have three rounds of *Prāṇāyāma* slowly and gently. Then reciting relevant *Mantras* he should offer salutations to the six *Ṛtus* and the manes as well. (217)

उदकं निनयेच्छेषं शनैः पिण्डान्तिके पुनः।
अवजिघ्रेच्च तान्पिण्डान्यथान्युप्तान्समाहितः॥ २१८॥
पिण्डेभ्यस्त्वल्पिकां मात्रां समादायानुपूर्वशः।
तेनैव विप्रानासीनान्विधिवत्पूर्वमाशयेत्॥ २१९॥
ध्रियमाणे तु पितरि पूर्वेषामेव निर्वपेत्।
विप्रवद्वापि तं श्राद्धे स्वकं पितरमाशयेत्॥ २२०॥
पिता यस्य निवृत्तः स्याज्जीवेच्चापि पितामहः।
पितुः स नाम संकीर्त्य कीर्तयेत्प्रपितामहम्॥ २२१॥
पितामहो वा तच्छ्राद्धं भुञ्जीतेत्यब्रवीन्मनुः।
कामं वा समनुज्ञातः स्वयमेव समाचरेत्॥ २२२॥
तेषां दत्त्वा तु हस्तेषु सपवित्रं तिलोदकम्।
तत्पिण्डाग्रं प्रयच्छेत स्वधैषामस्त्विति ब्रुवन्॥ २२३॥

After that he should pour down the remaining water of the pitcher near and before the *Piṇḍas* in the same series as he put them one by one and maintaining the same order he should lift the *Piṇḍas* and smell them one by one while being fully concentrated. (218) In the same order he should take a little amount from each *Piṇḍa* and give to the *Brāhmaṇas* already sitting there and they should eat it. (First for the father, second for the grandfather and the third for the great grandfather). (219) If father is dead and grandfather is alive he should offer only two *Piṇḍas*—one for the father and the other for the great grandfather by mentioning the names of father and great grandfather. (221) Or else according to Manu the grandfather himself should partake the *Śrāddha* food intended for himself or else the performer of *Śrāddha* should act as instructed by the grandfather. (222) The doer of the *Śrāddha* should first give *Pavitrī*, *Tila* and water in the hands of the three invited *Brāhmaṇas* for the three (father, grandfather, great grandfather) and then a small portion of the three *Piṇḍas* in the hands of respective *Brāhmaṇas* saying 'इदं पित्रे स्वधा' and so on. (223)

पाणिभ्यां तूपसंगृह्य स्वयमन्नस्य वर्धितम्।
विप्रान्तिके पितॄन्ध्यायञ्शनकैरुपनिक्षिपेत्॥ २२४॥
उभयोर्हस्तयोर्मुक्तं यदन्नमुपनीयते।
तद्विप्रलुम्पन्त्यसुराः सहसा दुष्टचेतसः॥ २२५॥
गुणांश्च शूपशाकाद्यान्पयो दधि घृतं मधु।
विन्यसेत्प्रयतः पूर्वं भूमावेव समाहितः॥ २२६॥
उपनीय तु तत्सर्वं शनकैः सुसमाहितः।
परिवेषयेत प्रयतो गुणान्सर्वान्प्रचोदयन्॥ २२८॥
नास्त्रमापातयज्जातु न कुप्येन्नानृतं वदेत्।
न पादेन स्पृशेदन्नं न चैतदवधूनयेत्॥ २२९॥
अस्त्रं गमयति प्रेतान्कोपोऽरीननृतं शुनः।
पादस्पर्शस्तु रक्षांसि दुष्कृतीनवधूननम्॥ २३०॥
यद्यद्रोचेत विप्रेभ्यस्तत्तद्दद्यादमत्सरः।
ब्रह्मोद्याश्च कथाः कुर्यात्पितॄणामेतदीप्सितम्॥ २३१॥

Thereafter the doer of *Śrāddha* himself should have plates full of food in his hands and put near the *Brāhmaṇas* gently while thinking of the mane concerned. (224) The food that is served not with both the hands (with one single hand) is forcibly suddenly snatched away by the evil minded *Rākṣasas*. (225) The plates containing the delicious food like soup, vegetables, milk, curd, ghee and honey etc., should be placed with great care and concentrated mind on the ground only (not on the wooden planks etc.). (226) Bringing all the edibles putting them gently, himself being restrained and utmost careful should be placed before the *Brāhmaṇas* describing their names and qualities (on the ground). (228) (At the time of serving food) one should not shed tears, feel angry, or speak untruth. He should not touch the food (plate) with foot or serve it with a throwing gesture. (229) If shedding tears (while serving food) the food goes to the goblins; by being angry it goes to the enemies; by speaking untruth it goes to the dogs; by touching with foot, to the *Rākṣasas*, by serving food as if throwing it goes to the sinners. (230)

स्वाध्यायं श्रावयेत्पित्र्ये धर्मशास्त्राणि चैव हि।
आख्यानानीतिहासांश्च पुराणानि खिलानि च॥ २३२॥
हर्षयेद्ब्राह्मणांस्तुष्टो भोजयेच्च शनैः शनैः।
अन्नाद्येनासकृच्चैतान्गुणैश्च परिचोदयेत्॥ २३३॥
व्रतस्थमपि दौहित्रं श्राद्धे यत्नेन भोजयेत्।
कुतपं चासने दद्यात्तिलैश्च विकिरेन्महीम्॥ २३४॥
त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः।
त्रीणि चात्र प्रशंसन्ति शौचमक्रोधमत्वराम्॥ २३५॥
अत्युष्णं सर्वमन्नं स्याद्भुञ्जीरंस्ते च वाग्यताः।
न च द्विजातयो ब्रूयुर्दात्रा पृष्टा हविर्गुणान्॥ २३६॥
यावदुष्णं भवत्यन्नं यावदश्नन्ति वाग्यताः।
पितरस्तावदश्नन्ति यावन्नोक्ता हविर्गुणाः॥ २३७॥

The host should provide without any grudge what the invitee *Brāhmaṇas* like or want. Thereafter he should have spiritual conversation or discussion as it is the very liking of manes. (231) Then he should make arrangement to get narrated to *Brāhmaṇas*, *Veda*, *Dharmaśāstra*, religious tales, *Itihāsa*, *Mahābhārata* etc. *Purāṇa* and *Khila* (such as *Śiva Saṅkalpa Sūkta* etc.) (232) The host himself being cheerful should try to cheer up the *Brāhmaṇas* and feed them in an easy manner requesting them again and again to take something more praising the qualities of the food articles. (233) The son of the daughter, even if a *Brahmacārī* should be invited in a *Śrāddha* and fed carefully. He should be given a woolen blanket to sit on and gingili seeds should be sprinkled over the *Śrāddha* ground. (234) Three objects are regarded sacred—son of the daughter, woolen blanket and gingili seeds. Three things are praiseworthy—purity, absence of anger and being in no hurry. (235) All edibles must be very hot. The *Brāhmaṇas* should take food silently. Even if the host is inquisitive about the quality of the food the *Brāhmaṇa* should not speak anything. (236) The manes partake food only till the food is hot, till the *Brāhmaṇas* eat silently

यद्वेष्टितशिरा भुङ्क्ते यद्भुङ्क्ते दक्षिणामुखाः।
सोपानत्कश्च यद्भुङ्क्ते तद्वै रक्षांसि भुञ्जते॥ २३८॥
चाण्डालश्च वराहश्च कुक्कुटः श्वा तथैव च।
रजस्वला च षण्ढश्च नेक्षेरन्नश्नतो द्विजान्॥ २३९॥
होमे प्रदाने भोज्ये च यदेभिरभिवीक्ष्यते।
दैवे कर्मणि पित्र्ये वा तद्गच्छत्ययथातथम्॥ २४०॥
घ्राणेन सूकरो हन्ति पक्षवातेन कुक्कुटः।
श्वा तु दृष्टिनिपातेन स्पर्शेनावरवर्णजः॥ २४१॥
खञ्जो वा यदि वा काणो दातुः प्रेष्योपि वा भवेत्।
हीनातिरिक्तगात्रो वा तमप्यपनयेत्पुनः॥ २४२॥
ब्राह्मणं भिक्षुकं वापि भोजनार्थमुपस्थितम्।
ब्राह्मणैरभ्यनुज्ञातः शक्तितः प्रतिपूजयेत्॥ २४३॥
सार्ववर्णिकमन्नाद्यं सन्नीयाप्लाव्य वारिणा।
समुत्सृजेद्भुक्तवतामग्रतो विकिरन्भुवि॥ २४४॥

and do not say anything in praise of food. (237) The food taken while facing southward, a cap or turban on the head and shoes in feet; does not reach the manes but is enjoyed by the *Rākṣasas*. (238) While *Brāhmaṇas* are taking food, care should be taken that no one of the following should have a look at them—a pariah, a pig, a cock, a dog, a woman in menstruation and an impotent person. (239) While performing *Havana*, giving charity, feast, a sacrifice or a *Śrāddha*, whatever comes within the range of their look becomes fruitless. (240) Any object becomes unworthy of eating which is smelled by the pig, contaminated with the wind generated by a cock's wing, being looked at by a dog and touched by a *Śūdra*. (241) A lame person, one eyed, handicapped (having limbs less or more) even if they are the servant of the donor should be removed from the place of *Śrāddha* or feast thereafter. (242) If any other *Brāhmaṇa* or even a beggar comes and asks for food he should be entertained affordably but only with the permission of the invitee *Brāhmaṇas*. (243) (After the *Brāhmaṇas* are properly fed)

असंस्कृतप्रमीतानां त्यागिनां कुलयोषिताम्।
उच्छिष्टं भागधेयं स्याद्दर्भेषु विकिरश्च यः॥ २४५॥
उच्छेषणं भूमिगतमजिह्मस्याशठस्य च।
दासवर्गस्य तत्पित्र्ये भागधेयं प्रचक्षते॥ २४६॥
आसपिण्डक्रियाकर्म द्विजातेः संस्थितस्य तु।
अदैवं भोजयेच्छ्राद्धं पिण्डमेकं तु निर्वपेत्॥ २४७॥
सहपिण्डक्रियायां तु कृतायामस्य धर्मतः।
अनयैवावृता कार्यं पिण्डनिर्वपणं सुतैः॥ २४८॥
श्राद्धं भुक्त्वा य उच्छिष्टं वृषलाय प्रयच्छति।
स मूढो नरकं याति कालसूत्रमवाक्शिराः॥ २४९॥
श्राद्धभुग्वृषलीतल्पं तदहर्योऽधिगच्छति।
तस्याः पुरीषे तन्मासं पितरस्तस्य शेरते॥ २५०॥

all varieties of prepared food should be taken together and soaked in water. Then that food should be scattered over *Kuśas* spread on the ground before the *Brāhmaṇas*. (244) These remains of food (scattered over the *Kuśa* grass) are the share of those who after death were not properly cremated as per the scriptural injunctions; who have abandoned their virtuous wives for no fault on their part. (245) In a *Śrāddha* ceremony the defiled refuse fallen on the ground is said to be share of those servants who are not crooked and wicked. (246) Till before *Sapiṇḍanam**, the *Śrāddha* for the newly expired person should be done without offerings to *Viśwedevas*. Till then a single *Piṇḍa* should be offered to the dead and only one *Brāhmaṇa* should be fed. (247) After *Sapiṇḍanam* done as enjoined by the *Śāstras* one must perform the *Śrāddha* following the rules and norms of *Pārvaṇa Śrāddha* (every time). (248) After the *Brāhmaṇas* are feasted one who gives the remains to the *Śūdras* goes to the hell named *Kālasūtra* with his head downward. (249) The manes of that *Brāhmaṇa* who after having

* *Sapiṇḍana* is a process in which the *Piṇḍa* offered to the dead body and the manes are mixed proportionally and fresh *Piṇḍas* are made out of the same food and manes worshipped. After this process only the dead body is supposed to have been accepted by the manes in their lineage.

पृष्ट्वा स्वदितमित्येवं तृप्तानाचामयेत्ततः।
आचान्तांश्चानुजानीयादभितो रम्यतामिति॥ २५१॥
स्वधास्त्वित्येव तं ब्रूयुर्ब्राह्मणास्तदनन्तरम्।
स्वधाकारः पराह्याशीः सर्वेषु पितृकर्मसु॥ २५२॥
ततो भुक्तवतां तेषामन्नशेषं निवेदयेत्।
यथा ब्रूयुस्तथा कुर्यादनुज्ञातस्ततो द्विजैः॥ २५३॥
पित्र्ये स्वदितमित्येव वाच्यं गोष्ठे तु सुश्रुतम्।
संपन्नमित्यभ्युदये दैवे रुचितमित्यपि॥ २५४॥
अपराह्णस्तथा दर्भा वास्तुसम्पादनं तिलाः।
सृष्टिर्मृष्टिर्द्विजाश्चाग्र्याः श्राद्धकर्मसु संपदः॥ २५५॥
दर्भाः पवित्रं पूर्वाह्णो हविष्याणि च सर्वशः।
पवित्रं यच्च पूर्वोक्तं विज्ञेया हव्यसम्पदः॥ २५६॥

been feasted in a *Śrāddha* goes to share the bed of a *Śūdra* woman the same day, sleep in her excreta for one month. (250) When the *Brāhmaṇas* are fed to the content, the host should ask them "Are you fully contented?" And then he should get their hands and mouths washed properly. And then he should humbly ask them to go to their respective abodes. (251) (In the end and before departing) the *Brāhmaṇas* should utter 'स्वधास्तु' as 'स्वधा' is the best possible blessings in all the *Śrāddha* ceremonies. (252) Then regarding the remaining food (in the kitchen) permission of those *Brāhmaṇas* should be obtained how to dispose it off and do as they instruct. (253) After feeding the *Brāhmaṇas* the *Yajamāna* should make an inquiry if they are fully satisfied. Different terms of inquiry are prescribed for different type of *Śrāddha*. In the *Śrāddha* for manes the term of inquiry is 'स्वदितम्', in 'गोष्ठी' *Śrāddha* it is 'सुश्रुतम्', in the *Śrāddha* intended for prosperity' 'आभ्युदयिक श्राद्ध' it is 'सम्पन्नम्', and in the *Śrāddha* intended for gods it is 'रुचितम्'. (254) The afternoon time, *Kuśa*, purified ground, gingile seeds, plenty of food grains for charity, making it clean and pure through winnowing etc., and high rank *Brāhmaṇas* are known to be 'सम्पत्ति' (riches) in *Śrāddha Karmas*. (255) *Kuśa, Mantra* (पवित्रं) forenoon time, *Haviṣya*

विसृज्य ब्राह्मणांस्तांस्तु नियतो वाग्यतः शुचिः।
दक्षिणां दिशमाकाङ्क्षन्याचेतेमान्वरान्पितॄन्॥ २५८॥
दातारो नोऽभिवर्धन्तां वेदाः संततिरेव च।
श्रद्धा च नो मा व्यगमद्बहुदेयं च नोऽस्त्विति॥ २५९॥
एवं निर्वपणं कृत्वा पिण्डांस्तांस्तदनन्तरम्।
गां विप्रमजमग्निं वा प्राशयेदप्सु वाक्षिपेत्॥ २६०॥
पिण्डनिर्वपणं केचित्परस्तादेव कुर्वते।
वयोभिः खादयन्त्यन्ये प्रक्षिपन्त्यनलेऽप्सु वा॥ २६१॥
पतिव्रता धर्मपत्नी पितृपूजनतत्परा।
मध्यमं तु ततः पिण्डमद्यात्सम्यक्सुतार्थिनी॥ २६२॥
आयुष्मन्तं सुतं सूते यशोमेधासमन्वितम्।
धनवन्तं प्रजावन्तं सात्त्विकं धार्मिकं तथा॥ २६३॥

(मुन्यन्न), the ground (purified through dung smearing)—these are known as riches in a *Yajña* intended for gods. (256) After seeing the *Brāhmaṇas* off himself fully concentrating, observing silence, maintaining all possible purity facing southward the doer of *Śrāddha* should ask for the following boons from his manes. (258) Let there be a great number of donors in my family, let them acquire Vedic knowledge, let there be progeny. Let our faith in the *Vedas* not diminish. Let there be plentiful in my family to give as charity. (259) This way after making *Piṇḍadāna* in the manner mentioned above and asking for blessings the *Yajamāna* should offer those *Piṇḍas* to a cow or a *Brāhmaṇa* or a goat or else should throw them either in the fire or in the water. (260) Some of the *Ācāryas* are opined to dispose of the *Piṇḍa* just after the completion of feast; some prescribe for the birds to be fed and the others go for the *Piṇḍa* to be thrown either in the water or in the fire. (261) A chaste lady duly wedded, while performing *Pitṛyajña* should eat the middle *Piṇḍa* (that of the grandfather) if she needs a son (and does not have any). (262) With the result she will give birth to a son with a long life, renowned, talented, rich, having

प्रक्षाल्य हस्तावाचम्य ज्ञातिप्रायं प्रकल्पयेत्।
ज्ञातिभ्यः सत्कृतं दत्त्वा बान्धवानपि भोजयेत्॥ २६४॥
उच्छेषणं तु तत्तिष्ठेद्यावद्विप्रा विसर्जिताः।
ततो गृहबलिं कुर्यादिति धर्मो व्यवस्थितः॥ २६५॥
हविर्यच्चिररात्राय यच्चानन्त्याय कल्प्यते।
पितृभ्यो विधिवद्दत्तं तत्प्रवक्ष्याम्यशेषतः॥ २६६॥
तिलैर्व्रीहियवैर्माषैरद्भिर्मूलफलेन वा।
दत्तेन मासं तृप्यन्ति विधिवत्पितरो नृणाम्॥ २६७॥
यत्किञ्चिन्मधुना मिश्रं प्रदद्यात्तु त्रयोदशीम्।
तदप्यक्षयमेव स्याद्वर्षासु च मघासु च॥ २७३॥
अपि नः स कुले जायाद्यो नो दद्यात्त्रयोदशीम्।
पायसं मधुसर्पिभ्यां प्राक्छाये कुञ्जरस्य च ॥ २७४॥
यद्यद्ददाति विधिवत्सम्यक् श्रद्धासमन्वितः।
तत्तत्पितृणां भवति परत्रानन्तमक्षयम्॥ २७५॥

progeny, pious and religious. (263) After that washing both the hands making *Ācamana* should give feast to kith and kins and provide food quite respectfully to other relatives. (264) The crumbs of the refuse should not be swept (with a broom) until the *Brāhmaṇas* are gone. After that *Gṛhabali* (*Vaiśvedeva, Havana* etc.) should be performed. (265) Now I am going to describe that *Havya* (*Kavya*) which is for eternal contentment of the manes if it is offered in a prescribed way with relevant *Mantras* and the offering of which is more or less of permanent nature. (266) The black gingili seeds, rice, barley, black gram, water, roots and fruits—if properly offered, keep the manes content and satisfied for a month. (267) If in the rainy season, *Maghā Nakṣatra* occurs on the thirteenth day in the black fortnight of *Bhādrapada Māsa* and if anything mixed with honey offered it always remains inexhaustible. (273) (The manes have a desire) if there be a descendant in our dynasty who offers *Pāyasa* mixed with ghee and honey on *Trayodaśī* while the shadow of an elephant falls eastward e.g., in the afternoon particularly on *Trayodaśī*. (274) Whatever a man of faith offers

कृष्णपक्षे दशम्यादौ वर्जयित्वा चतुर्दशीम्।
श्राद्धे प्रशस्तास्तिथयो यथैता न तथेतराः॥ २७६॥
युक्षु कुर्वन्दिनर्क्षेषु सर्वान्कामान्समश्नुते।
अयुक्षु तु पितॄन्सर्वान्प्रजां प्राप्नोति पुष्कलाम्॥ २७७॥
तथा चैवापरः पक्षः पूर्वपक्षाद्विशिष्यते।
तथा श्राद्धस्य पूर्वाह्णादपराह्णो विशिष्यते॥ २७८॥
प्राचीनावीतिना सम्यगपसव्यमतन्द्रिणा।
पित्र्यमानिधनात्कार्यं विधिवद्दर्भपाणिना॥ २७९॥
रात्रौ श्राद्धं न कुर्वीत राक्षसी कीर्तिता हि सा।
संध्ययोरुभयोश्चैव सूर्ये चैवाचिरोदिते॥ २८०॥
अनेन विधिना श्राद्धं त्रिरब्दस्येह निर्वपेत्।
हेमन्तग्रीष्मवर्षासु पाञ्चयज्ञिकमन्वहं॥ २८१॥

to his manes in accordance with his *Gṛhyasūtra*, it all provides undiminishing satisfaction and becomes inexhaustible in the otherworld. (275) In the dark fortnight from the tenth day up to *Amāvasyā* with the exception of fourteenth day are good dates for *Śrāddha*. The other dates are not so good. (276) By performing *Śrāddha* on the even days and in the even *Nakṣatras* a person gets all his desires fulfilled and the same way on the odd number makes a person rich with progeny. (277) Just as the dark fortnight is better than white fortnight for *Śrāddha* purposes so is the afternoon time superior to the period before noon. (278) A person as long as he is alive must perform *Śrāddha* regularly in prescribed way without any laziness in the pose of *Apasavya* holding *Kuśa* in the hand. (279) No *Śrāddha* should be performed during night. Manu etc., call it *Rākṣasī* that destroys the fruit. It should not be performed during the two *Sandhyās* (morning and evening) nor soon after the sunrise e.g., one fifth of the day. (280) (If it is somehow inconvenient to perform *Śrāddha* every month) It should be done at least thrice in a year e.g., in *Hemanta*, *Grīṣma* and *Varṣā* seasons but the five *Mahāyajñas* should be performed daily. (281)

न पैतृयज्ञियो होमो लौकिकेऽग्नौ विधीयते।
न दर्शेन बिना श्राद्धमाहिताग्नेर्द्विजन्मनः॥ २८२॥
यदेव तर्पयत्यद्भिः पितॄन्स्नात्वा द्विजोत्तमः।
तेनैव कृत्स्नमाप्नोति पितृयज्ञक्रियाफलम्॥ २८३॥
वसून्वदन्ति तु पितॄन्रुद्रांश्चैव पितामहान्।
प्रपितामहांस्तथादित्याञ्छ्रुतिरेषा सनातनी॥ २८४॥
विघसाशी भवेन्नित्यं नित्यं वामृतभोजनः।
विघसो भुक्तशेषं तु यज्ञशेषं तथामृतम्॥ २८५॥
एतद्वोऽभिहितं सर्वं विधानं पाञ्चयज्ञिकम्।
द्विजातिमुख्यवृत्तीनां विधानं श्रूयतामिति॥ २८६॥

In the *Śrāddha* no oblations should be poured into the ordinary fire this is scriptural injunction. A regenerate *Agnihotrī* should not perform *Śrāddha* on the days other than *Amāvasyā*. (282) The best among the *Brāhmaṇas* who makes *Tarpaṇa* (libations) to the manes after taking bath, gets all the requisite fruits of *Śrāddha* in full. (283) The fatherly ones should be regarded as *Vasus*, the grandfathers as *Rudras* and the great grandfathers as *Ādityas*—it is the eternal Vedic injunction. (284) One should either eat *Vighasa* e.g., what remains after feeding *Brāhmaṇas* or *Amṛta* e.g., the remains of *Yajña*. (285) This much is the entire procedure of five great sacrifices which I have narrated to you. Now I will tell you about the means of livelihood for the regenerate ones. Listen to it. (286)

Thus ends chapter III in Manusmṛti.

Chapter IV

चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत्॥ १॥
अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः।
या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि॥ २॥
यात्रामात्रप्रसिद्ध्यर्थं स्वैः कर्मभिरगर्हितैः।
अक्लेशेन शरीरस्य कुर्वीत धनसंचयम्॥ ३॥
ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा।
सत्यानृताभ्यामपि वा न श्ववृत्त्या कदाचन॥ ४॥
ऋतमुञ्छशिलं ज्ञेयममृतं स्यादयाचितम्।
मृतं तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम्॥ ५॥

After completing the first quarter of life in the hermitage of *Guru* one should spend the second quarter in his home after marrying and alongwith his wife. (1) Ordinarily having been no emergency time a *Brāhmaṇa* may adopt a livelihood with inflicting no injury or least possible, upon any living being (the *Brāhmaṇa* should not bother any householder for filling his belly if possible (it is *Adroha*. If it is not possible he may beg for alms—it is *Alpadroha*) (2) One should acquire wealth through uncalumniable deeds without unduly torturing his body and that too should be only sufficient for his family maintenance. (3) *Ṛta*, *Amṛta*, *Mṛta*, *Pramṛta* and *Satyānṛta* are prescribed for livelihood but in no case through *Śvavṛtti* (being a servant). (4) When the farmers harvest the crop in every possible way the scattered food grains remain in the field etc. By picking them up and making them the only means of

सत्यानृतं तु वाणिज्यं तेन चैवापि जीव्यते।
सेवा श्ववृत्तिराख्याता तस्मात्तां परिवर्जयेत्॥ ६ ॥
कुसूलधान्यको वा स्यात्कुम्भीधान्यक एव वा।
त्र्यहैहिको वापि भवेदश्वस्तनिक एव वा॥ ७ ॥
चतुर्णामपि चैतेषां द्विजानां गृहमेधिनाम्।
ज्यायान्परः परो ज्ञेयो धर्मतो लोकजित्तमः॥ ८ ॥
षट्कर्मैको भवत्येषां त्रिभिरन्यः प्रवर्तते।
द्वाभ्यामेकश्चतुर्थस्तु ब्रह्मसत्रेण जीवति॥ ९ ॥
वर्तयंश्च शिलोञ्छाभ्यामग्निहोत्रपरायणः।
इष्टीः पार्वायनान्तीयाः केवला निर्वपेत्सदा॥ १०॥

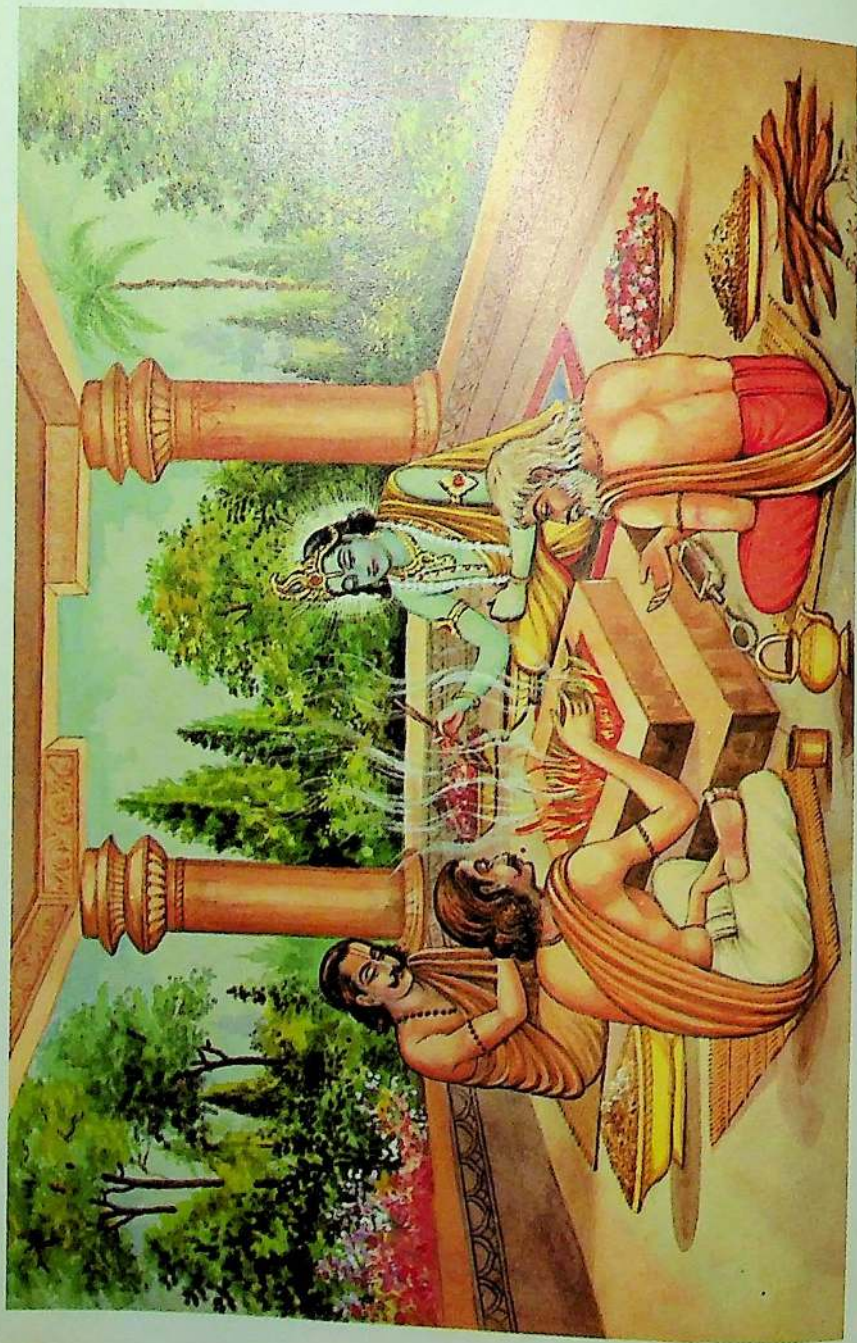
bodily maintenance is known as *Ṛta* or *Śiloñcha*. That which is obtained without begging is *Amṛta*. *Mṛta* is what can be obtained by begging. The livelihood through agriculture is *Pramṛta*. (5) Business is *Satyānṛta*. Through that also one can live. Service is known as *Śvavṛtti* (doggish livelihood). Therefore it must be shunned. (6) A householder may store the food grains in accordance with the idea of the following categories (1) 'कुसूलधान्यक'—one who has a store sufficient for three years (2) 'कुम्भीधान्यक' storing for one year (3) 'त्र्यहैहिक'—sufficient for three days and (4) 'अश्वस्तनिक '—leaving nothing for tomorrow. (The different commentators hold different views regarding these four categories.). (7) Out of these four categories of the *Brāhmaṇa* householders the latter is superior to the former (the last being to be the best) as it is capable of conquering the whole world. (8) Some of the householders earn their livelihood through the six types—*Ṛta*, unasked, asked, agriculture, business and money-lending; some others through three only and still others two and some rare ones through only one—*Brahmasatra* (the study and teaching of Vedic lores). (9) An *Agnihotrī* *Brāhmaṇa* depending on the *Ṛta* type of livelihood should perform the *Yajñas* only on the *Parvas* like *Amāvasyā, Pūrṇimā, Saṅkrānti* etc., and on the juncture solstice (north and south). (10)

न लोकवृत्तं वर्तेत वृत्तिहेतोः कथंचन।
अजिह्मामशठां शुद्धां जीवेद्ब्राह्मणजीविकाम्॥ ११ ॥
संतोषं परमास्थाय सुखार्थी संयतो भवेत्।
संतोषमूलं हि सुखं दुःखमूलं विपर्ययः॥ १२ ॥
अतोऽन्यतमया वृत्त्या जीवंस्तु स्नातको द्विजः।
स्वर्गायुष्ययशस्यानि व्रतानीमानि धारयेत्॥ १३ ॥
वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः।
तद्धि कुर्वन्यथाशक्ति प्राप्नोति परमां गतिम्॥ १४ ॥
नेहेतार्थान्प्रसंगेन न विरुद्धेन कर्मणा।
न विद्यमानेष्वर्थेषु नार्त्यामपि यतस्ततः॥ १५ ॥
इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः।
अतिप्रसक्तिं चैतेषां मनसा संनिवर्तयेत्॥ १६ ॥
सर्वान्परित्यजेदर्थान्स्वाध्यायस्य विरोधिनः।
यथातथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता॥ १७ ॥

A *Brāhmaṇa* should not adopt clownship in any case. He should always depend on sinless and straightforward way of livelihood that is the purest way for a *Brāhmaṇa*. (11) A *Brāhmaṇa* desirous of beatitude should be well restrained and contented. Contentment is the root cause of pleasure and discontent is cause of the pain. (12) Adopting the aforesaid means of livelihood a graduate *Brāhmaṇa* should observe and practise the following vows which are capable of giving longevity, fame and heaven. (13) One should constantly perform his duties enjoined by the *Vedas* as following this line to the best of one's capacity one obtains the ultimate abode. (14) One should not earn his livelihood through music etc., nor should he earn it through prohibited deeds. One should not be unscrupulous in getting money even when he is in adverse circumstances. (15) One should not covetously indulge himself in all the sense-objects. He should determinately check his attachment to them. (16) One must shun all such activities that go against the study of Vedic scriptures. He must consider himself

वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च।
वेषवाग्बुद्धिसारूप्यमाचरन्विचरेदिह ॥ १८ ॥
बुद्धिवृद्धिकराण्याशु धन्यानि च हितानि च।
नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान्॥ १९ ॥
यथा यथा हि पुरुषः शास्त्रं समधिगच्छति।
तथा तथा विजानाति विज्ञानं चास्य रोचते॥ २० ॥
ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा।
नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत्॥ २१ ॥
एतानेके महायज्ञान्यज्ञशास्त्रविदो जनाः।
अनीहमानाः सततमिन्द्रियेष्वेव जुह्वति॥ २२ ॥
वाच्येके जुह्वति प्राणं प्राणे वाचं च सर्वदा।
वाचि प्राणे च पश्यन्तो यज्ञनिर्वृत्तिमक्षयाम्॥ २३ ॥
ज्ञानेनैवापरे विप्रा यजन्त्येतैर्मखैः सदा।
ज्ञानमूलां क्रियामेषां पश्यन्तो ज्ञानचक्षुषा॥ २४ ॥

to be highly blessed if he somehow continues his Vedic studies.(17) According to one's own age, duty, wealth, scriptural knowledge and dynasty one should have his dress, speech and intellect. Utilising these qualities coherently one should transact in the world. (18) One should always go through the scriptures pertaining to Vedic lores which are capable of sharpening the talent, quickly enhancing the finances and which are beneficial in all respects. (19) As a person regularly goes on studying the scriptures, further and further his knowledge enhances and gets brightened. (20) So long as it is possible one must not abandon five *Yajñas—Ṛṣi Yajña*, *Deva Yajña*, *Bhūta Yajña*, *Nṛ Yajña* and *Pitṛ Yajña* (Vedic studies, *Pārvaṇa Śrāddha* etc., *Balivaiśwadeva*, entertaining guests and *Tarpaṇa, Śrāddha* etc., respectively. (21) Some householders expert in scriptural knowledge do not perform these rituals but they pour oblations (of actions) in their sense-organs themselves. (22) Some of them pour oblations of speech into the vital airs and that of vital airs into the speech as they know that inexhaustible fruit of *Yajña* is positioned therein. (23) There are other *Brāhmaṇas*

Sacrificial oblation

अग्निहोत्रं च जुहुयादाद्यन्ते द्युनिशोः सदा।
दर्शेन चार्धमासान्ते पौर्णमासेन चैव हि॥ २५ ॥
सस्यान्ते नवसस्येष्ट्या तथर्त्वन्ते द्विजोऽध्वरैः।
पशुना त्वयनस्यादौ समान्ते सौमिकैर्मखैः॥ २६ ॥
आसनाशनशय्याभिरद्भिर्मूलफलेन वा।
नास्य कश्चिद्वसेद्गेहे शक्तितोऽनर्चितोऽतिथिः॥ २९ ॥
पाषण्डिनो विकर्मस्थान्बैडालव्रतिकाञ्छठान्।
हैतुकान्बकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत्॥ ३० ॥
वेदविद्याव्रतस्नाताञ्श्रोत्रियान्गृहमेधिनः।
पूजयेद्धव्यकव्येन विपरीतांश्च वर्जयेत्॥ ३१ ॥

who perform these five *Yajñas* through knowledge alone since they visualise through eyes of knowledge that the very root of all rituals lies in knowledge. (24) A regenerate must make *Agnihotra Havana* always in the end of either day or night and should perform *Darśa-Śrāddha* on *Amāvasyā* and *Paurṇamāsa Śrāddha* on full moon day. (There are three different opinions about the timing of *Agnihotra Havana*. (1) In the morning or evening while the sun is visible (2) while the sun is not visible (3) just the time when the sun is rising or setting. In the present verse the injunction is in regard of invisible sun). (25) At the time of harvesting 'नवसस्येष्टियज्ञ' in the end of the rainy season 'चातुर्मास्य यज्ञ' and in the end of the solstice 'पशुबन्ध यज्ञ' and in the end of the year 'अग्निष्टोम' should be performed. (26) In any household no guest should remain unentertained with a seat, food and a bed or else water, roots and fruits according to one's capacity. (29) *Pākhanḍins* (those who have their guise like ascetics but actually they are cheats), those earning their livelihood through prohibited deeds, 'विडालव्रती'—acting like cats (to be defined in 4. 196), *Śaṭha*, non-believers in scriptures, *Hetuvādī* totally rationalists, *Vakavṛtti* having tendencies of a duck—a religious hypocrite such persons should in no case be even verbally entertained. (30) Graduates in Vedic knowledge,

शक्तितोऽपचमानेभ्यो दातव्यं गृहमेधिना।
संविभागश्च भूतेभ्यः कर्तव्योऽनुपरोधतः॥ ३२ ॥
राजतो धनमन्विच्छेत्संसीदन्स्नातकः क्षुधा।
याज्यान्तेवासिनोर्वापि न त्वन्यत इति स्थितिः॥ ३३ ॥
न सीदेत्स्नातको विप्रः क्षुधा शक्तः कथंचन।
न जीर्णमलवद्वासा भवेच्च विभवे सति॥ ३४ ॥
क्लृप्तकेशनखश्मश्रुर्दान्तः शुक्लाम्बरः शुचिः।
स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च॥ ३५ ॥
वैणवीं धारयेद्यष्टिं सोदकं च कमण्डलुम्।
यज्ञोपवीतं वेदं च शुभे रौक्मे च कुण्डले॥ ३६ ॥
नेक्षेतोद्यन्तमादित्यं नास्तं यन्तं कदाचन।
नोपसृष्टं च वारिस्थं न मध्यं नभसो गतम्॥ ३७ ॥

graduates in observance of vows and graduates in both—such *Śrotrīya Brāhmaṇas*, a householder should adore with *Havya* and *Kavya*. The others contrary to them should be avoided. (31) A householder must provide food to those who do not cook for themselves (such as *Brahmacārī Saṁnyāsī* etc.) according to his capacity. Without curtailing the share of dependents he should offer food to all beings (not excluding even trees and plants). (32) A graduate only when starving may approach a king *Kṣatriya*, his *Yajamāna* and disciple for money and in no other condition. (33) A *Snātaka* otherwise capable, should not allow himself to suffer from hunger nor should he wear the dilapidated and dirty clothes if he had enough resources. (34) A *Brāhmaṇa* householder must always look after his interest and be always engaged in Vedic recitation etc., and enduring the hardship of ascetic penances. He should (at regular intervals) get his hairs, nails and beards cut and wear white clothes. (35) A *Brāhmaṇa* householder should always have with him a bamboo stick, a *Kamaṇḍalu* full of water, sacred thread, *Veda* and two shining golden earrings. (36) A person should never look at the sun while rising, setting, being eclipsed,

न लङ्घयेद्वत्सतन्त्रीं न प्रधावेच्च वर्षति।
न चोदके निरीक्षेत स्वं रूपमिति धारणा॥ ३८ ॥
मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम्।
प्रदक्षिणानि कुर्वीत प्रज्ञातांश्च वनस्पतीन्॥ ३९ ॥
नोपगच्छेत्प्रमत्तोऽपि स्त्रियमार्तवदर्शने।
समानशयने चैव न शयीत तया सह॥ ४० ॥
रजसाभिप्लुतां नारीं नरस्य ह्युपगच्छतः।
प्रज्ञा तेजो बलं चक्षुरायुश्चैव प्रहीयते॥ ४१ ॥
तां विवर्जयतस्तस्य रजसा समभिप्लुताम्।
प्रज्ञा तेजो बलं चक्षुरायुश्चैव प्रवर्धते॥ ४२ ॥
नाश्नीयाद्भार्यया सार्धं नैनामीक्षेत चाश्नतीम्।
क्षुत्वतीं जृम्भमाणां वा न चासीनां यथासुखम्॥ ४३ ॥
नाञ्जयन्तीं स्वके नेत्रे न चाभ्यक्तामनावृताम्।
न पश्येत्प्रसवन्तीं च तेजस्कामो द्विजोत्तमः॥ ४४ ॥

reflected in the water and in the midday sky. (37) One should not cross the rope tying a calf, should not run while it is raining and never see his reflection in the water. This is the dictum of *Śāstras*. (38) Going on the way one should pass by taking the following to his right side—an earthen mound, a cow, a deity, a *Brāhmaṇa*, ghee, honey, cross-roads and big known trees like *Pīpala* etc. (39) Even if sexually intoxicated one should not indulge himself in a sexual commerce with a woman in her period nor should he sleep on a bed alongwith her. (40) If a man enjoys a woman in her discharge period, he is bound to lose his talent, splendour, eyesight and longevity. (41) If one avoids such a woman in her menstrual period, he gets his talent, splendour, strength, eyesight and longevity enhanced. (42) One should not take food alongwith his wife nor should he look at her while she is eating, sneezing, yawning and sitting carelessly in easy manner. (43) The best among the *Brāhmaṇas* should not look at a woman who is putting collyrium to her eyes or who has just got an oily massage or

नान्नमद्यादेकवासा न नग्नः स्नानमाचरेत्।
न मूत्रं पथि कुर्वीत न भस्मनि न गोव्रजे॥ ४५ ॥
न फालकृष्टे न जले न चित्यां न च पर्वते।
न जीर्णदेवायतने न वल्मीके कदाचन॥ ४६ ॥
न ससत्त्वेषु गर्तेषु न गच्छन्नापि च स्थितः।
न नदीतीरमासाद्य न च पर्वतमस्तके॥ ४७ ॥
वाय्वग्निविप्रमादित्यमपः पश्यंस्तथैव गाः।
न कदाचन कुर्वीत विण्मूत्रस्य विसर्जनम्॥ ४८ ॥
तिरस्कृत्योच्चरेत्काष्ठलोष्ठपत्रतृणादिना।
नियम्य प्रयतो वाचं संवीताङ्गोऽवगुण्ठितः॥ ४९ ॥
मूत्रोच्चारसमुत्सर्गं दिवा कुर्यादुदङ्मुखः।
दक्षिणाभिमुखो रात्रौ संध्ययोश्च तथा दिवा॥ ५० ॥
छायायामन्धकारे वा रात्रावहनि वा द्विजः।
यथासुखमुखः कुर्यात्प्राणबाधाभयेषु च॥ ५१ ॥

who is naked or who is under labour pains, if he wishes to have his splendour intact. (44) It is prohibited to take food in a single clothe, to take bath quite naked, to pass urine on the road or ashes or in a cowpen. (45) In a ploughed field, in the water, in a kiln, on a mount, in an old temple on an anthill. (46) In the holes where there is possibility of living beings to live, while walking or standing or reaching the bank of river or at the top of mountain. (47) While looking at wind, fire, a *Brāhmaṇa*, the sun, waters, one should not ever pass urine or excretum. (48) Covering the ground with dry twigs of wood, earthen lumps, dry leaves or dry grass one should answer the call of the nature while covering his body or head and keeping absolute silence. (49) One should pass urine or excreta during the day and both the twilights facing north and during night facing south. (50) During night, the dark shade, in the dark and if there is dense fog during the day also, if the life is suspected to be in danger one may pass the urine or excreta facing any quarter to his convenience. (51)

प्रत्यग्निं प्रतिसूर्यं च प्रतिसोमोदकद्विजान्।
प्रतिगां प्रतिवातं च प्रज्ञा नश्यति मेहतः॥ ५२ ॥
नाग्निं मुखेनोपधमेन्नग्नां नेक्षेत च स्त्रियम्।
नामेध्यं प्रक्षिपेदग्नौ न च पादौ प्रतापयेत्॥ ५३ ॥
अधस्तान्नोपदध्याच्च न चैनमभिलंघयेत्।
न चैनं पादतः कुर्यान्न प्राणाबाधमाचरेत्॥ ५४ ॥
नाश्नीयात्संधिवेलायां न गच्छेन्नापि संविशेत्।
न चैव प्रलिखेद्भूमिं नात्मनोपहरेत्स्रजम्॥ ५५ ॥
नाप्सु मूत्रं पुरीषं वा ष्ठीवनं वा समुत्सृजेत्।
अमेध्यलिप्तमन्यद्वा लोहितं वा विषाणि वा॥ ५६ ॥
नैकः सुप्याच्छून्यगेहे श्रेयांसं न प्रबोधयेत्।
नोदक्ययाभिभाषेत यज्ञं गच्छेन्न चावृतः॥ ५७ ॥
अग्न्यगारे गवां गोष्ठे ब्राह्मणानां च सन्निधौ।
स्वाध्याये भोजने चैव दक्षिणं पाणिमुद्धरेत्॥ ५८ ॥

A person gets his talent destroyed if he passes excreta facing fire, sun, moon, water, *Brāhmaṇa*, cow and wind. (52) One should not blow fire with mouth, should not look at a naked woman, should not pour into the fire anything unworthy of oblation and should not put his feet before and above the fire (to get warmth). (53) One should not put a fire underneath his bed, should not overcross the fire, should not put it on the leg side and should not do anything endangering his life. (54) In the twilight one should not take food nor should he go to some other place nor sleep nor scratch the ground nor should he take a garland off (his neck). (55) Urine, stool, sputum, any defiled or foul object, blood and poison should not be thrown in the waters. (56) One should not sleep in a house alone nor should he wake up a person elderly and superior to him, should not have any conversation with a woman in her discharge period and unless properly appointed one should not go in a sacrifice. (57) One should keep his right arm uncovered and out of clothings while he is in *Agnihotra* canopy, in a

न वारयेद्गां धयन्तीं न चाचक्षीत कस्यचित्।
न दिवीन्द्रायुधं दृष्ट्वा कस्यचिद्दर्शयेद्बुधः॥५९॥
नाधार्मिके वसेद्ग्रामे न व्याधिबहुले भृशम्।
नैकः प्रपद्येताध्वानं न चिरं पर्वते वसेत्॥६०॥
न शूद्रराज्ये निवसेन्नाधार्मिकजनावृते।
न पाषण्डिगणाक्रांते नोपसृष्टेऽन्त्यजैर्नृभिः॥६१॥
न भुञ्जीतोद्धृतस्नेहं नातिसौहित्यमाचरेत्।
नातिप्रगे नाति सायं न सायं प्रातराशितः॥६२॥
न कुर्वीत वृथाचेष्टां न वार्यञ्जलिना पिवेत्।
नोत्सङ्गे भक्षयेद्भक्ष्यान्न जातु स्यात्कुतूहली॥६३॥
न नृत्येदथवा गायेन्न वादित्राणि वादयेत्।
नास्फोटयेन्न च क्ष्वेपेडेन्न च रक्तो विरावयेत्॥६४॥

cowpen, near *Brāhmaṇas*, while studying Vedic lores and while taking food. (58) One should not check or stop a cow while she is drinking or going to drink water nor should he ask somebody to check that cow. After seeing a rainbow the wise should not show it to somebody else. (59) Should not settle in an irreligious village or a village which is disturbed by an epidemic, should not start alone on journey nor should he live on a mountain for long. (60) One should avoid a place ruled by a *Śūdra* king, in a village inhabited by irreligious men, religious snobs and pariahs. (61) Any juicy object should not be eaten after squeezing the juice out nor should one take meals to the full content many times. Early in the morning or late in the evening the meals should not be taken. Taking meals in the morning to the full evening meals shouldbeavoided. (62) One should not do anything purposelessly; one should not drink water through *Añjali* (a hollow formed by joining two hands); one should not eat anything while placing the plate in the lap and should in no case be undue inquisitive. (63) No dance, no singing, no playing musical instrument, no clapping on the elbow or thigh to challenge somebody. No grinding of teeth and no producing animal sounds in a jolly mood. (64)

न पादौ धावयेत्कांस्ये कदाचिदपि भाजने।
न भिन्नभाण्डे भुञ्जीत न भावप्रतिदूषिते॥ ६५ ॥
उपानहौ च वासश्च धृतमन्यैर्न धारयेत्।
उपवीतमलंकारं स्रजं करकमेव च॥ ६६ ॥
नाभिनीतैर्व्रजेद्धुर्यैर्न च क्षुद्व्याधिपीडितैः।
न भिन्नशृङ्गाक्षिखुरैर्न बालधिविरूपितैः॥ ६७ ॥
विनीतैस्तु व्रजेन्नित्यमाशुगैर्लक्षणान्वितः।
वर्णरूपोपसंपन्नैः प्रतोदेनातुदन्भृशम्॥ ६८ ॥
बालातपः प्रेतधूमो वर्ज्यं भिन्नं तथासनम्।
न छिन्द्यान्नखलोमानि दन्तैर्नोत्पाटयेन्नखान्॥ ६९ ॥
न मृल्लोष्ठं च मृद्नीयान्न च्छिन्द्यात्करजैस्तृणम्।
न कर्म निष्फलं कुर्यान्नायत्यामसुखोदयम्॥ ७० ॥
लोष्ठमर्दी तृणच्छेदी नखखादी च यो नरः।
स विनाशं व्रजत्याशु सूचकोऽशुचिरेव च॥ ७१ ॥

One should not wash his feet in a pot made of alloy nor should he take food in a broken plate or a plate unliked by him. (65) One should never use clothes or shoes worn by others and so is the case with sacred thread, ornaments, garland and *Kamaṇḍalu*. (66) One should not undertake a journey on a chariot or on a cart to which are harnessed the animals untrained, hungry and thirsty with broken horns, defective eyes, broken hooves and without tail. (67) Well trained, fast running, having all auspicious marks, good looking with soothing colour—such animals should be harnessed to the vehicle and without frequently flogging them one should undertake journey. (68) Morning sun, funeral smoke and a broken seat should be shunned. The body hairs and nails should not be cut. Particularly nails should not be uprooted or cut with the teeth. (69) One should not knead an earthen lump with the hands and cut the grass with the nails; should not perform a fruitless act or an act which results in pain and sorrow. (70) One who rubs clay, cuts grass with the nail or nails, with the teeth, a backbiter and impure person perishes very soon. (71)

न विगर्ह्य कथां कुर्याद्बहिर्माल्यं न धारयेत्।
गवां च यानं पृष्ठेन सर्वथैव विगर्हितम्॥ ७२ ॥
अद्वारेण च नातीयाद्ग्रामं वा वेश्म वावृतम्।
रात्रौ च वृक्षमूलानि दूरतः परिवर्जयेत्॥ ७३ ॥
नाक्षैः क्रीडेत्कदाचित्तु स्वयं नोपानहौ हरेत्।
शयनस्थो न भुञ्जीत न पाणिस्थं न चासने॥ ७४ ॥
सर्वं च तिलसंबद्धं नाद्यादस्तमिते रवौ।
न च नग्नः शयीतेह न चोच्छिष्टः क्वचिद्व्रजेत्॥ ७५ ॥
आर्द्रपादस्तु भुञ्जीत नार्द्रपादस्तु संविशेत्।
आर्द्रपादस्तु भुञ्जानो दीर्घमायुरवाप्नुयात्॥ ७६ ॥
अचक्षुर्विषयं दुर्गं न प्रपद्येत कर्हिचित्।
न विण्मूत्रमुदीक्षेत न बाहुभ्यां नदीं तरेत्॥ ७७ ॥
अधितिष्ठेन्न केशांस्तु न भस्मास्थिकपालिकाः।
न कार्पासास्थि न तुषान्दीर्घमायुर्जिजीविषुः॥ ७८ ॥

No talk (scriptural or mundane) should be made with pride. A garland should not be worn anywhere other than the hair dressing. Using of cow as a mount is to be condemned. (72) If a house or a village is fenced with some sort of rampart, one should enter the house or the village only through the gate. During night one should avoid to go near the root of a tree. (73) One should never play with dice; should not carry even his own shoes with the hands; should not take food while sitting on bed; should not have food in his hand and eat it; should not place the plate on the *Āsana* (a wooden plank or mat etc.) and eat. (74) Any preparation of gingili seed should not be eaten after sunset. One should neither sleep naked nor go anywhere without washing mouth after eating. (75) One should take food with drenched feet and sit with dry feet. Taking meals with drenched feet one obtains a long life. (76) One should never pass through a place impenetrable to the eyes; should not look at urine or stool (passed by others) and should not cross the river by swimming. (77) A person desiring long life should not sit

न संवसेच्च पतितैर्न चाण्डालैर्न पुल्कसैः।
न मूर्खैर्नावलिप्तैश्च नान्त्यैर्नान्त्यावसायिभिः॥ ७९ ॥
न शूद्राय मतिं दद्यान्नोच्छिष्टं न हविष्कृतम्।
त चास्योपदिशेद्धर्मं न चास्य व्रतमादिशेत्॥ ८० ॥
यो ह्यस्य धर्ममाचष्टे यश्चैवादिशति व्रतम्।
सोऽसंवृतं नाम तमः सह तेनैव मज्जति॥ ८१ ॥
न संहताभ्यां पाणिभ्यां कण्डूयेदात्मनः शिरः।
न स्पृशेच्चैतदुच्छिष्टो न च स्नायाद्विना ततः॥ ८२ ॥
केशग्रहान्प्रहारांश्च शिरस्येतान्विवर्जयेत्।
शिरः स्नातश्च तैलेन नाङ्गं किञ्चिदपि स्पृशेत्॥ ८३ ॥
न राज्ञः प्रतिगृह्णीयादराजन्य प्रसूतितः।
सूनाचक्रध्वजवतां वेशेनैव च जीवताम्॥ ८४ ॥
दशसूनासमं चक्रं दशचक्रसमो ध्वजः।
दशध्वजसमो वेशो दशवेशसमो नृपः॥ ८५ ॥

on hairs, ashes, bones, the broken earthen vessels, the cotton seeds and the chaff. (78) One should avoid sitting alongwith the fallen ones, *Cāṇḍāla*, *Pulkasa*, foolish and proud ones, *Antyaja* and *Antyāvasāyī* (*M. S.* 10. 39). (79) A *Śūdra* should be given neither advice nor the refuse of the food nor the remains of *Havya*. He should neither be taught *Dharma* nor observance of vow. (80) One who teaches a *Śūdra Dharma* or advises to observe a vow, falls into the hell named *Asamvṛta* alongwith that *Śūdra*. (81) One should not scratch his head with both hands joined nor should he touch his head with unwashed mouth (after or while eating), should not take bath with out washing the head (without any valid reason). (82) One should not pull by hairs (himself or anybody else) nor should he strike over head. After having a head bath should not apply oil in any part of the body. (83) A *Brāhmaṇa* should not accept a donation from a non-*Kṣatriya* king, a butcher, an oilman, a wine-seller and a person employed in the service of a prostitute and a mimic or buffoon. (84) In their sinfulness an oilman stands

दश सूनासहस्राणि यो वाहयति सौनिकः।
तेन तुल्यः स्मृतो राजा घोरस्तस्य प्रतिग्रहः॥८६॥
यो राज्ञः प्रतिगृह्णाति लुब्धस्योच्छास्त्रवर्तिनः।
स पर्यायेण यातीमान्नरकानेकविंशतिम्॥८७॥
तामिस्रमन्धतामिस्रं महारौरवरौरवौ।
नरकं कालसूत्रं च महानरकमेव च॥८८॥
संजीवनं महावीचिं तपनं संप्रतापनम्।
संहातं च सकाकोलं कुड्मलं प्रतिमूर्तिकम्॥८९॥
लोहशंकुमृजीषं च पन्थानं शाल्मलीं नदीम्।
असिपत्रवनं चैव लोहदारकमेव च॥९०॥
एतद्विदन्तो विद्वांसो ब्राह्मणाःब्रह्मवादिनः।
न राज्ञः प्रतिगृह्णन्ति प्रेत्य श्रेयोऽभिकांक्षिणः॥९१॥
ब्राह्मे मुहूर्ते बुध्येत धर्मार्थौ चानुचिन्तयेत्।
कायक्लेशांश्च तन्मूलान्वेदतत्त्वार्थमेव च॥९२॥

ten times more than a butcher, a wine-seller is ten times more sinful than an oilman; the servant of a prostitute is ten times more than a wine-seller and a king is ten times more sinful than the servant of a harlot. (It is only in regard to accepting a donation by a *Brāhmaṇa*). (85) (Accepting charity from a king is most sinful) as in sinfulness a king stands equal to a butcher who has killed ten thousand animals—so the *Smṛtis* say. (86) One who takes donation from a greedy and irreligious king goes to twenty-one hells one by one as given below. (87) *Tāmisra*, *Andhatāmisra*, *Mahāraurava*, *Raurava*, *Kālasūtra*, *Mahānaraka*, *Sañjīvana*, *Mahāvīci*, *Tapana*, *Sampratāpana*, *Saṁhāta*, *Sakākola*, *Kudmala*, *Pratimūrtika*, *Lohaśaṅku*, *Ṛjīṣa*, *Panthā Śālmalī*, river *Vaitaraṇī and Asipatra Vana*, *Lohadarāka*. (88—90) The learned and *Brahmavādī Brāhmaṇas* who seek for their ultimate good in the otherworld, are aware of this fact, and do not accept any donation from such a king. (91) One should get up in the last quarter of the night (ब्राह्ममुहूर्त) and contemplate his *Dharma* and *Artha*. Side by side one should

उत्थायावश्यकं कृत्वा कृतशौचः समाहितः।
पूर्वां संन्ध्यां जपंस्तिष्ठेत्स्वकाले चापरां चिरम्॥ ९३ ॥
ऋषयो दीर्घसंध्यत्वाद्दीर्घमायुरवाप्नुयुः।
प्रज्ञां यशश्च कीर्तिं च ब्रह्मवर्चसमेव च॥ ९४ ॥
श्रावण्यां प्रौष्ठपद्यां वाप्युपाकृत्य यथाविधि।
युक्तश्छन्दांस्यधीयीत मासान्विप्रोऽर्धपञ्चमान्॥ ९५ ॥
पुष्ये तु छन्दसां कुर्याद्बहिरुत्सर्जनं द्विजः।
माघशुक्लस्य वा प्राप्ते पूर्वाह्णे प्रथमेऽहनि॥ ९६ ॥
यथाशास्त्रं तु कृत्वैवमुत्सर्गं छन्दसां बहिः।
विरमेत्पक्षिणीं रात्रिं तदेवैकमहर्निशम्॥ ९७ ॥

make a thorough estimate of the bodily troubles that he has got to undergo in course of performing *Dharma* and obtaining *Artha*. Last but most important is to ponder over the essence of Vedic knowledge. (92) Getting up early, performing the routine purificatory duties with full concentration of mind one should perform the *Sandhyā* worship both the times and make *Japa* of *Gāyatrī* for considerably long time e.g., even after sunrise and even after the stars appear in the sky. (93) The *Ṛṣis* had a long life, sharp talent, name, fame and Brahmanical splendour only through performing elongated *Sandhyās*. (94) On the *Pūrṇimā* of the month *Śrāvaṇa* or *Bhādrapada*, a *Brāhmaṇa* should perform *Upākarma* in accordance with his own *Gṛhyasūtra*. And thence he should start his study of Vedic lores with utmost care for four and a half months. (95) After completion of four and half months when *Puṣya Nakṣatra* comes the Vedic studies (started on the *Upākarma day*) should be abandoned outside the village following his *Gṛhya* rules or else it should be done on the first day of bright fortnight in the month of *Māgha*, in the forenoon. (The latter date is prescribed for those who did not perform *Upākarma* on the due date). (96) After performing the sacrament of abandoning the Vedic study out of the village one should give a complete break for two consecutive days and

अत ऊर्ध्वं तु छन्दांसि शुक्लेषु नियतः पठेत्।
वेदाङ्गानि च सर्वाणि कृष्णपक्षेषु संपठेत्॥ ९८ ॥
नाविस्पष्टमधीयीत न शूद्रजनसंनिधौ।
न निशांते परिश्रान्तो ब्रह्माधीत्य पुनः स्वपेत्॥ ९९ ॥
यथोदितेन विधिना नित्यं छन्दस्कृतं पठेत्।
ब्रह्म छन्दस्कृतं चैव द्विजो युक्तो ह्यनापदि॥ १००॥
इमान्नित्यमनध्यायानधीयानो विवर्जयेत्।
अध्यापनं च कुर्वाणः शिष्याणां विधिपूर्वकम्॥ १०१॥
कर्णश्रवेऽनिले रात्रौ दिवा पांसुसमूहने।
एतौ वर्षास्वनध्यायावध्यायज्ञाः प्रचक्षते॥ १०२॥
विद्युत्स्तनितवर्षेषु महोल्कानां च संप्लवे।
आकालिकमनध्यायमेतेषु मनुरब्रवीत्॥ १०३॥

one intermediary night or else for one day and night when he stops the study. (97) After that the routine of Vedic study should again be started—in the bright fortnight regular study of *Veda* and in a dark fortnight its different limbs. (98) (While reciting *Veda*) the pronunciation should be clear and accurate. No Vedic recitation is allowed in the proximity of *Śūdra*. In the end of the night even if tired by studying *Veda*, one should not sleep in any case. (99) A *Brāhmaṇa* should recite only *Mantra* alongwith the *Gāyatrī* etc., according to the prescribed rules. If it is not a crisis period he should study the *Brāhmaṇa* portion of the *Vedas* also. (100) A disciple studying *Veda* and the teacher teaching it in the right manner should observe the followings as holidays. (101) If in the nights of rainy season there blows a wind the sound of which could be received through ears and in the days if the wind has force enough capable of raising dust—the learning and teaching should not be continued—this is the expert opinion in regard of rainy holidays. (102) No study or teaching should be done while the lightning is flashing, rains are pouring and comets are falling. Manu declares such periods as *Ākālika Anadhyāya* (which continues to the next day). (103)

एतांस्त्वभ्युदिताविद्याद्यदा प्रादुष्कृताग्निषु।
तदा विद्यादनध्यायमनृतौ चाभ्रदर्शने॥ १०४॥
निर्घाते भूमिचलने ज्योतिषां चोपसर्जने।
एतानाकालिकान्विद्यादनध्यायानृतावपि ॥ १०५॥
प्रादुष्कृतेष्वाग्निषु तु विद्युत्स्तनितनिःस्वने।
सज्योतिः स्यादनध्यायः शेषे रात्रौ यथा दिवा॥ १०६॥
नित्यानध्याय एव स्याद्ग्रामेषु नगरेषु च।
धर्मनैपुण्यकामानां पूतिगन्धे च सर्वदा॥ १०७॥
अन्तर्गतशवे ग्रामे वृषलस्य च सन्निधौ।
अनध्यायो रुद्यमाने समवाये जनस्य च॥ १०८॥
उदके मध्यरात्रे च विण्मूत्रस्य विसर्जने।
उच्छिष्टः श्राद्धभुक्चैव मनसापि न चिन्तयेत्॥ १०९॥

If in the rainy season and at the time of *Agnihotra* (kindling fire) there appear lightning flashes, cloud roarings and rains together, the period should be kept holiday whereas in other seasons if only clouds appear in the sky, the learning and teaching should be stopped. (104) If there appear ominous phenomenal sounds, the earthquakes or there is a planetary eclipse, the holiday should be observed whatever season it may be. (105) If at the time of kindling fire for *Havana* the lightning flashes or the cloud roars the rest of the day should be observed as holiday. So goes with the night. (106) For those who are fastidious in observance of *Dharma*, there is always holiday when they are in a village or in a city. In any place if foul smell comes the holiday should be observed till the smell lasts. (107) If there is a dead body in the village, in the proximity of an irreligious person and if there is a big social gathering, and a crying sound being audible the holiday should be observed. (108) Vedic study should not be even thought of while somebody is in water, at the midnight, while passing urine or excretum, after meals and before washing the mouth, on the occasion of taking food in a *Śrāddha*. (109)

प्रतिगृह्य द्विजो विद्वानेकोद्दिष्टस्य केतनम्।
त्र्यहं न कीर्तयेद्ब्रह्म राज्ञो राहोश्च सूतके॥ ११०॥
यावदेकानुदिष्टस्य गन्धो लेपश्च तिष्ठति।
विप्रस्य विदुषो देहे तावद्ब्रह्म न कीर्तयेत्॥ १११॥
नीहारे बाणशब्दे च सन्ध्ययोरेव चोभयो:।
अमावास्याचतुर्दश्यो: पौर्णमास्यष्टकासु च॥ ११३॥
अमावास्या गुरुं हन्ति शिष्यं हन्ति चतुर्दशी।
ब्रह्माष्टकापौर्णमास्यौ तस्मात्ता: परिवर्जयेत्॥ ११४॥
पांसुवर्षे दिशां दाहे गोमायुविरुते तथा।
श्वखरोष्ट्रे च रुवति पङ्क्तौ च न पठेद्द्विज:॥ ११५॥
नाधीयीत श्मशानान्ते ग्रामान्ते गोव्रजेऽपि वा।
वसित्वा मैथुनं वास: श्राद्धिकं प्रतिगृह्य च॥ ११६॥

A learned *Brāhmaṇa* should not study or teach *Veda* for three days after accepting the invitation to take food in a *Śrāddha*,'राजसूतक' (in case of a child taking birth in the royal family) and 'राहुसूतक' (at the time of eclipse solar or lunar). (110) A learned *Brāhmaṇa* if engaged in a *Śrāddha* should not study or teach *Veda* till the smell of anointment applied to his body in a *Śrāddha* ceremony clings or lingers. (111) In a foggy weather, while the arrows are hissing, in both the *Sandhyās* on the dates *Amāvasyā*, *Caturdaśī*, *Pūrṇimā* and *Aṣṭamī* Vedic studies should not be made. (113) The study on *Amāvasyā* kills *Guru*, on *Caturdaśī* kills disciple and studying on *Aṣṭamī* and *Pūrṇimā* destroys Vedic knowledge acquired. Therefore these dates should be avoided. (114) A *Brāhmaṇa* should not study *Veda* while the atmosphere is filled with dust, the quarters seem to be burning, jackals, dogs, donkeys and camels are making sounds and sitting along in their queue, *Veda* should not be studied. (115) One should not study *Veda* in the vicinity of cremating ground, near a village, in the cowpen, wearing the same cloth in which he did sexual intercourse

प्राणि वा यदि वाऽप्राणि यत्किंचिच्छ्राद्धिकं भवेत्।
तदालभ्याप्यनध्यायः पाण्यास्यो हि द्विजःस्मृतः॥ ११७॥
चौरैरुपप्लुते ग्रामे संभ्रमे चाग्निकारिते।
आकालिकमनध्यायं विद्यात्सर्वाद्भुतेषु च॥ ११८॥
उपाकर्मणि चोत्सर्गे त्रिरात्रं क्षेपणं स्मृतम्।
अष्टकासु त्वहोरात्रमृत्वन्तासु च रात्रिषु॥ ११९॥
नाधीयीताश्वमारूढो न वृक्षं न च हस्तिनम्।
न नावं न खरं नोष्ट्रं नेरिणस्थो न यानगः॥ १२०॥
न विवादे न कलहे न सेनायां न संगरे।
न भुक्तमात्रे नाजीर्णे न वमित्वा न शुक्तके॥ १२१॥
अतिथिं चाननुज्ञाप्य मारुते वाति वा भृशम्।
रुधिरे च स्रुते गात्राच्छस्त्रेण च परिक्षते॥ १२२॥

and after accepting donation in a *Śrāddha*. (116) After taking anything charitable in a *Śrāddha*—whether animate like cow or inanimate like clothes and food grains, a holiday should be observed as hand of a *Brāhmaṇa* is supposed to be his mouth itself. (117) If a village is frequently disturbed by thieves, in the state of confusion or alarm if and when the fire is spreading and if there is any extraordinary phenomenal happening, the *Vedas* should not be studied from that particular time to the next day. It is known as 'आकालिक अनध्याय'. (118) In the *Upākarma* and *Vedotsarga* (abandonment of Vedic study) schooling is closed for three days; with effect from *Mārgaśīrṣa Pūrṇimā* three days, on the two *Aṣṭamīs* and the last day of the season there should be one day holiday each. (119) No Vedic studies should be made by mounting on a horse, a tree, an elephant, a boat, a donkey or a camel; living in a barren land or travelling in a cart. (120) In a quarrelsome atmosphere, in a physical fighting, in an army, in a war, after taking meals (until the hands get dry), in a case of dyspepsia, after vomitting and acidic belching Vedic studies should not be made. (121) Without taking due permission of *Atithi*, while blows a strong wind with

सामध्वनावृग्यजुषी नाधीयीत कदाचन।
वेदस्याधीत्य वाप्यन्तमारण्यकमधीत्य च॥ १२३॥
ऋग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः।
सामवेदः स्मृतः पित्र्यस्तस्मात्तस्याशुचिर्ध्वनिः॥ १२४॥
एतद्विदन्तो विद्वांसस्त्रयीनिष्कर्षमन्वहम्।
क्रमतः पूर्वमभ्यस्य पश्चाद्वेदमधीयते॥ १२५॥
पशुमण्डूकमार्जारश्वसर्पनकुलाखुभिः।
अन्तरागमने विद्यादनध्यायमहर्निशम्॥ १२६॥
द्वावेव वर्जयेन्नित्यमनध्यायौ प्रयत्नतः।
स्वाध्यायभूमिं चाशुद्धामात्मानं चाशुचिं द्विजः॥ १२७॥
अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम्।
ब्रह्मचारी भवेन्नित्यमप्यृतौ स्नातको द्विजः॥ १२८॥
न स्नानमाचरेद्भुक्त्वा नातुरो न महानिशि।
न वासोभिः सहाजस्त्रं नाविज्ञाते जलाशये॥ १२९॥

the body bleeding or when there is a wound from weapon one should not study or recite *Vedas*. (122) While *Sāma* is audible, *Ṛgveda* or *Yajurveda* should never be studied. After studying a *Veda* or *Āraṇyaka*, one should not further study *Veda* or a part thereof again that day. (123) The deity of *Ṛgveda* is god, god of *Yajurveda* is human being and *Sāmaveda* has manes as its deities. Therefore hearing *Sāma* is impious. (124) Aware of this fact the people first practise *Sāvitrī* alongwith the three *Vyāhṛtis* and *Praṇava* e.g., 'ॐ भूः भुवः स्वः' and then start learning *Veda*. (125) (When the teacher and the taught are engaged in teaching and learning) if an animal or a frog or a cat or a horse or a snake or a mongoose or a rat passes from between the two that date should be declared as a holiday. (126) A *Brāhmaṇa* should always take care that the place of the study and he himself are purified. Both should not be allowed to be impure. (127) *Amāvasyā*, *Aṣṭamī*, *Pūrṇimā* and *Caturdaśī* are the dates when a *Brāhmaṇa* must remain *Brahmacārī* even if his wife has taken bath after her period the same day. (128) After taking food, being sick, in the dead of the night, with so many clothings, in unfamiliar

देवतानां गुरो राज्ञः स्नातकाचार्ययोस्तथा।
नाक्रामेत्कामतश्छायां बभ्रुणो दीक्षितस्य च॥१३०॥
उद्वर्तनमपस्नानं विण्मूत्रे रक्तमेव च।
श्लेष्मनिष्ठ्यूतवान्तानि नाधितिष्ठेत्तु कामतः॥१३२॥
वैरिणं नोपसेवेत सहायं चैव वैरिणः।
अधार्मिकं तस्करं च परस्यैव च योषितम्॥१३३॥
न हीदृशमनायुष्यं लोके किंचन विद्यते।
यादृशं पुरुषस्येह परदारोपसेवनम्॥१३४॥
क्षत्रियं चैव सर्पं च ब्राह्मणं च बहुश्रुतम्।
नावमन्येत वै भृष्णुः कृशानपि कदाचन॥१३५॥
एतत्त्रयं हि पुरुषं निर्दहेदवमानितम्।
तस्मादेतत्त्रयं नित्यं नावमन्येत बुद्धिमान्॥१३६॥
नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम्॥१३७॥
सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम्।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः॥१३८॥

reservoir—bath should not be taken. (129) One should not knowingly cross the shadow of a godly image, *Guru*, king, a *Snātaka* (graduate), *Ācārya*, a tawny person and a person initiated in a sacrifice. (130) One should not tread over the refuse of anointation, the water with which bath has been taken, excretum, urine, blood, phlegm, sputum and vomittings on purpose. (132) The association of an enemy, enemy's friend, an irreligious man, a thief and others' wives should be avoided. (133) There is nothing in the world as damaging one's life as enjoying woman other than one's own wife. (134) He who is on the path of prosperity should never disregard a *Kṣatriya*, a snake and well-read *Brāhmaṇas* even if they are lean, thin and weak. (135) These disregarded three burn to ashes the person who has humiliated their pride. Therefore a wise person should never insult them. (136) One should not reproach oneself if he could not amass wealth in past. Of course he should try to get it throughout his life and should never regard it unobtainable. (137) One should always speak truth but agreeable

भद्रं भद्रमिति ब्रूयाद्भद्रमित्येव वा वदेत्।
शुष्कवैरं विवादं च न कुर्यात्केनचित्सह॥ १३९॥
नातिकल्यं नातिसायं नातिमध्यंदिने स्थिते।
नाज्ञातेन समं गच्छेन्नैको न वृषलैः सह॥ १४०॥
हीनाङ्गानतिरिक्तांङ्गान्विद्याहीनान्वयोऽधिकान् ।
रूपद्रव्यविहीनांश्च जातिहीनांश्च नाक्षिपेत्॥ १४१॥
न स्पृशेत्पाणिनोच्छिष्टो विप्रो गोब्राह्मणानलान्।
न चापि पश्येदशुचिःसुस्थो ज्योतिर्गणान्दिवि॥ १४२॥
स्पृष्ट्वैतानशुचिर्नित्यमद्भिः प्राणानुपस्पृशेत्।
गात्राणि चैव सर्वाणि नाभिं पाणितलेन तु॥ १४३॥
अनातुरः स्वानि खानि न स्पृशेदनिमित्ततः।
रोमाणि च रहस्यानि सर्वाण्येव विवर्जयेत्॥ १४४॥

and wholesome, should never speak a pinching truth; should never speak untruth even if agreeable—this is eternal *Dharma*. (138) One should communicate even unpleasant in a pleasantly modest way or else he should speak only pleasant words. One should not develop an enmity or quarrelsome relation with anybody. (139) One should not go anywhere alone very early in the morning, late in the evening and in the midday alongwith strangers and *Śūdras*. (140) One should not abuse persons handicapped (with substandard limbs) uneducated, very elderly, ugly looking and paupers and belonging to the lowly caste. (141) A *Brāhmaṇa* with unwashed mouth after eating, should not touch with hands a cow, a *Brāhmaṇa* and fire, nor should a person in sound health look at the luminous bodies in the sky while he is somehow impure. (142) If somebody touches them in the impure bodily conditions he should first make *Ācamana* and then holding some water on the (left) palm he should touch with the water all his limbs and the navel region. (143) If in sound health, one should not touch without valid reasons his bodily holes like nostrils and the hairs on his private parts. (144)

मङ्गलाचारयुक्तः स्यात्प्रयतात्मा जितेन्द्रियः।
जपेच्च जुहुयाच्चैव नित्यमग्निमतन्द्रितः॥ १४५॥
मङ्गलाचारयुक्तानां नित्यं च प्रयतात्मनाम्।
जपतां जुह्वतां चैव विनिपातो न विद्यते॥ १४६॥
वेदमेवाभ्यसेन्नित्यं यथाकालमतन्द्रितः।
तं ह्यस्याहुः परं धर्ममुपधर्मोऽन्य उच्यते॥ १४७॥
वेदाभ्यासेन सततं शौचेन तपसैव च।
अद्रोहेण च भूतानां जातिं स्मरति पौर्विकीम्॥ १४८॥
पौर्विकीं संस्मरञ्जातिं ब्रह्मैवाभ्यसते पुनः।
ब्रह्माभ्यासेन चाजस्रमनन्तं सुखमश्नुते॥ १४९॥
सावित्राञ्छान्तिहोमांश्च कुर्यात्पर्वसु नित्यशः।
पितृंश्चैवाष्टकास्वर्चेन्नित्यमन्वष्टकासु च॥ १५०॥
दूरादावसथान्मूत्रं दूरात्पादावसेचनम्।
उच्छिष्टान्ननिषेकं च दूरादेव समाचरेत्॥ १५१॥

One who behaves virtuously purified within and without with senses within control, should make constant *Japa* (*Gāyatrī* etc.) and pour oblations into the sacrificial fire unslothfully. (145) Those who are virtuously behaved, who are purified internally and externally, make *Japa* and *Homa* regularly never face a calamity or crisis. (146) One should daily study *Veda* unslothfully at proper times. The *Ācāryas* regard it as *Dharma* supreme. All other religious activities are of comparatively inferior nature. (147) By constant practice of *Veda*, internal and external purity, penance and not having animosity to any living being, a person develops the memory of his past life. (148) Having remembered his past life and caste, he again starts practising *Veda* and through constant Vedic practices he obtains inexhaustible bliss. (149) One should always perform *Havanas* of which *Sāvitrī* is the presiding deity, *Havanas* for all round peace on every *Parva* without fail. Similarly *Śrāddha* for manes should be performed after the month *Agrahāyaṇa* on *Aṣṭamī* in every dark fortnight for three consecutive months. (150) One should pass urine, excretum,

मैत्रं प्रसाधनं स्नानं दन्तधावनमञ्जनम्।
पूर्वाह्ण एव कुर्वीत देवतानां च पूजनम्॥ १५२॥
दैवतान्यभिगच्छेत्तु धार्मिकांश्च द्विजोत्तमान्।
ईश्वरं चैव रक्षार्थं गुरूनेव च पर्वसु॥ १५३॥
अभिवादयेद्वृद्धांश्च दद्याच्चैवासनं स्वकम्।
कृताञ्जलिरुतासीत गच्छतः पृष्ठतोऽन्वियात्॥ १५४॥
श्रुतिस्मृत्युदितं सम्यङ्निवद्धं स्वेषु कर्मसु।
धर्ममूलं निषेवेत सदाचारमतन्द्रितः॥ १५५॥
आचाराल्लभते ह्यायुराचारादीप्सिताः प्रजाः।
अचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम्॥ १५६॥
दुराचारो हि पुरुषो लोके भवति निन्दितः।
दुःखभागी च सततं व्याधितोऽल्पायुरेव च॥ १५७॥
सर्वलक्षणहीनोऽपि यः सदाचारवान्नरः।
श्रद्दधानोऽनसूयश्च शतं वर्षाणि जीवति॥ १५८॥

should wash feet, should throw the garbage of food, sufficiently far from sacrificing canopy and similarly insemination also. (151) Answering call of the nature, bodily make up, bath, brushing teeth, applying collyrium to the eyes and worshipping deity—all these should be done in the first hours of the day. (152) A person desirous of his security should visit on every *Parva* the temples, religious men, high grade *Brāhmaṇas*, the king and *Guru*. (153) A cordial welcome, an obeisance should be accorded to respectable elderly men. The seat occupied by him or her must be vacated and offered to the visitor. If he or she takes seat, he or she should do it with folded hands and at the time of departure the host should follow the visitor for some distance. (154) One should do unslothfully the righteous deeds prescribed for him by *Śrutis* or *Smṛtis*. (155) Righteous conduct is the only source of longevity, desired progeny and an inexhaustible wealth. It also destroys all that is inauspicious. (156) A person of evil conduct is always condemned by the society. Misery is his lot and he is short lived due to diseases. (157) Devoid of all characteristic

यद्यत्परवशं कर्म तत्तद्यत्नेन वर्जयेत्।
यद्यदात्मवशं तु स्यात्तत्तत्सेवेत यत्नतः॥ १५९॥
सर्वं परवशं दुःखं सर्वमात्मवशं सुखम्।
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः॥ १६०॥
यत्कर्म कुर्वतोऽस्य स्यात्परितोषोऽन्तरात्मनः।
तत्प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत्॥ १६१॥
आचार्यं च प्रवक्तारं पितरं मातरं गुरुम्।
न हिंस्याद्ब्राह्मणान्गांश्च सर्वांश्चैव तपस्विनः॥ १६२॥
नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम्।
द्वेषं दम्भं च मानं च क्रोधं तैक्ष्ण्यं च वर्जयेत्॥ १६३॥
परस्य दण्डं नोद्यच्छेत्क्रुद्धो नैव निपातयेत्।
अन्यत्र पुत्राच्छिष्याद्वा शिष्ट्यर्थं ताडयेत्तु तौ॥ १६४॥
ब्राह्मणायावगुर्यैव द्विजातिर्वधकाम्यया।
शतं वर्षाणि तामिस्त्रे नरके परिवर्तते॥ १६५॥

marks if a person is righteous in his conduct, reverentially faithful, and guileless he lives for one hundred years. (158) One should always avoid to do what is not within his control and he should carefully do what is within his approach. (159) What depends on others is all a source of misery and what one can handle by himself provides pleasure—this is in short the definition of pain and pleasure. (160) While doing some work if one feels happy in his inner heart, in doing that no effort should be spared. If otherwise, care should be taken not to do it. (161) One should not cause pains to the *Ācārya,* lecturer, father, mother, *Guru, Brāhmaṇas,* cows and all ascetics. (162) One should give up atheism, criticising *Veda*, blasphemy to the gods, enmity to others, snobbery, pride, anger and cruelty. (163) With exception of the son and the disciple on nobody else one should raise the stick nor should he beat anybody. For the purpose of teaching one may punish the aforesaid two when necessary. (164) Even a regenerate if only raises stick to kill a *Brāhmaṇa* (actually does not kill) he falls into the hells like *Tāmisra* for one hundred years and moves from one hell to the other. (165)

ताडयित्वा तृणेनापि संरम्भान्मतिपूर्वकम्।
एकविंशतिमाजातीः पापयोनिषु जायते॥ १६६॥
अयुध्यमानस्योत्पाद्य ब्राह्मणस्यासृगङ्गत।
दुःखं सुमहदाप्नोति प्रेत्याप्राज्ञतया नरः॥ १६७॥
शोणितं यावतः पांसून्संगृह्णाति महीतलात्।
तावतोऽब्दानमुत्रान्यैः शोणितोत्पादकोऽद्यते॥ १६८॥
न कदाचिद्द्विजे तस्माद्विद्वानवगुरेदपि।
न ताडयेत्तृणेनापि न गात्रात्स्रावयेदसृक् ॥ १६९॥
अधार्मिको नरो यो हि यस्य चाप्यनृतं धनम्।
हिंसारतश्च यो नित्यं नेहासौ सुखमेधते॥ १७०॥
न सीदन्नपि धर्मेण मनोऽऽधर्मे निवेशयेत्।
अधार्मिकाणां पापानामाशु पश्यन्विपर्ययम्॥ १७१॥
नाधर्मश्चरितो लोके सद्यः फलति गौरिव।
शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति॥ १७२॥

If somebody in anger intentionally beats a *Brāhmaṇa* even with a straw he is bound to attain sinful *Yonis* for twenty-one consecutive births. (166) If somebody due to his ignorance causes bleeding from the body of a *Brāhmaṇa* when he is not fighting, he is bound to greatly suffer after death in the otherworld. (167) The person who sheds blood from the body of a *Brāhmaṇa* (goes to hell and) is eaten by other creatures as many years as there are particles of dust soaked in the blood. (168) Therefore a wise person should never raise a stick on a *Brāhmaṇa* or strike him even with a straw or shed blood from his body. (169) One who is irreligious; whose only wealth is speaking untruth; (one who gives false statement as a witness in a court) one who inflicts injury to others can never get pleasure in this world. (170) One should never indulge even mentally in irreligious deeds even if he is a sufferer while practising *Dharma* as the irreligious persons ultimately reap the consequences even though in the beginning they might seem to prosper. (171) Irreligious acts done, do not fructify

यदि नात्मनि पुत्रेषु न चेत्पुत्रेषु नप्तृषु।
न त्वेव तु कृतोऽधर्मः कर्तुर्भवति निष्फलः॥ १७३॥
अधर्मेणैधते तावत्ततो भद्राणि पश्यति।
ततः सपत्नाञ्जयति समूलस्तु विनश्यति॥ १७४॥
सत्यधर्मार्यवृत्तेषु शौचे चैवारमेत्सदा।
शिष्यांश्च शिष्याद्धर्मेण वाग्बाहूदरसंयतः॥ १७५॥
परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ।
धर्मं चाप्यसुखोदर्कं लोकविक्रुष्टमेव च॥ १७६॥
न पाणिपादचपलो न नेत्रचपलोऽनृजुः।
न स्याद्वाक्चपलश्चैव न परद्रोहकर्मधीः॥ १७७॥
येनास्य पितरो याता येन याताः पितामहाः।
तेन यायात्सतां मार्गं तेन गच्छन्न रिष्यते॥ १७८॥

immediately like a cow but slowly they attain fruition and cut the very root of the irreligious doer. (172) Committing sin is never fruitless. If the performer himself does not reap the harvest of his bad deeds his son is bound to get it. Even if the son goes free the grandson must reap it. (173) By adopting irreligion a person gets advancement (on the path of secular gains) then he witnesses many other good things and thereafter he defeats his enemies and ultimately he perishes root and branch. (174) A *Brāhmaṇa* should always practise truth, *Dharma* and pious conduct. He should have a relish for sacredness. Having full restraint over his speech, arms (deeds) and stomach. He should teach his disciple with full piety. (175) If the *Artha* and *Kāma* are obtained going against *Dharma*, they should be shunned. Even if otherwise pious but condemned by the world—such acts also should not be done. (176) One should not be volatile of his hands, feet and eyes, speech and crooked and having a mind for animosity to others. (177) One should always follow the path of noble ones trodden by his fathers and grandfathers. Doing so he never feels sorry. (178)

ऋत्विक्पुरोहिताचार्यैर्मातुलातिथिसंश्रितैः ।
बालवृद्धातुरैर्वैद्यैर्ज्ञातिसम्बन्धिबान्धवैः ॥ १७९ ॥
मातापितृभ्यां जामीभिर्भ्रात्रा पुत्रेण भार्यया।
दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥ १८० ॥
एतैर्विवादान्संत्यज्य सर्वपापैः प्रमुच्यते।
एभिर्जितैश्च जयति सर्वाल्लोकानिमान्गृही ॥ १८१ ॥
आचार्यो ब्रह्मलोकेशः प्राजापत्ये पिता प्रभुः।
अतिथिस्त्विन्द्रलोकेशो देवलोकस्य चर्त्विजः ॥ १८२ ॥
जामयोऽप्सरसां लोके वैश्वदेवस्य बान्धवाः।
संवन्धिनो ह्यपां लोके पृथिव्यां मातृमातुलौ ॥ १८३ ॥
आकाशेशास्तु विज्ञेया बालवृद्धकृशातुराः।
भ्राता ज्येष्ठः समः पित्रा भार्या पुत्रः स्वका तनुः ॥ १८४ ॥
छाया स्वो दासवर्गश्च दुहिता कृपणं परम्।
तस्मादेतैरधिक्षिप्तः सहेतासंज्वरः सदा ॥ १८५ ॥

One should never pick up a quarrel with a *Ṛtvik*, sacrificial priest, *Ācārya*, maternal uncle, guest, dependents, small kids, aged persons, sick, physician, cousin, relative, cousins from maternal side, mother, father, *Jāmi* (sister and daughter-in-law), brother, son, wife, daughter and domestic servants. (179-180) Avoiding quarrels with these a man gets free from all sins. By having them conquered (through amicable means) a householder conquers all the following worlds. (181) *Ācārya* is the lord of *Brahmaloka* and the father that of *Prajāpati Loka*. *Atithi* is the lord of *Indraloka* and the *Rtvik* that of *Devaloka*. (182) The sisters etc., are the lords in the world of nymphs, cousins from maternal side are that of the *Vaiśwadevaloka*. Relatives are the lord of *Varuṇaloka* and mother and maternal uncle are the lords of *Pṛthvīloka*. (183) Children, aged ones, weak and sick persons are the lords of *Ākāśaloka*. The elder brother is equal to father in rank. Wife and son are the next bodies of one's own self. (184) The domestic servants are the very shadows and daughter deserves all kindness. Therefore even if one is disregarded or disrespected

प्रतिग्रहसमर्थोऽपि प्रसङ्गं तत्र वर्जयेत्।
प्रतिग्रहेण ह्यस्याशु ब्राह्मं तेजः प्रशाम्यति॥१८६॥
न द्रव्याणामविज्ञाय विधिं धर्म्यं प्रतिग्रहे।
प्राज्ञः प्रतिग्रहं कुर्यादवसीदन्नपि क्षुधा॥१८७॥
हिरण्यं भूमिमश्वं गामन्नं वासस्तिलान्घृतम्।
प्रतिगृह्णन्नविद्वांस्तु भस्मीभवति दारुवत्॥१८८॥
हिरण्यमायुरन्नं च भूर्गौश्चाप्योषतस्तनुम्।
अश्वश्चक्षुस्त्वचं वासो घृतं तेजस्तिलाः प्रजाः॥१८९॥
अतपास्त्वनधीयानः प्रतिग्रहरुचिर्द्विजः।
अम्भस्यश्मप्लवेनेव सह तेनैव मज्जति॥१९०॥
तस्मादविद्वान्विभियाद्यस्मात्तस्मात्प्रतिग्रहात्।
स्वल्पकेनाप्यविद्वान्हि पङ्के गौरिव सीदति॥१९१॥

by these, one should be tolerant without any ill feeling. (185) Even if one is competent to take donation one should avoid it (unless it is urgently required). This is because the splendour of Brahmanhood goes down by accepting donation. (186) A wise *Brāhmaṇa* should not accept donations even if suffering from starvation without knowing the nature of objects donated and whether the donation has been given in a proper manner enjoined by scriptures. (187) An unwise *Brāhmaṇa* is burnt to ashes like fuel wood by accepting gold, earth, horse, cow, food grains, clothes, gingili seeds and ghee in donation. (188) Gold and food grains destroy the longevity of the donee; earth and cow destroy his body; the horse destroys the eyesight, the clothes discolour the skin; the ghee reduces the splendour and the gingili seeds destroy the progeny. (189) A *Brāhmaṇa* desiring donation but devoid of Vedic knowledge and penances is just like a person who swims in the waters with the help of boat made of stone and ultimately sinks alongwith that. (190) Therefore an unlearned *Brāhmaṇa* must be afraid of taking this or that as donation from this or that person. Such an unlearned person taking small quantity of donation perishes like a cow in marsh. (191)

न वार्यपि प्रयच्छेत्तु बैडालव्रतिके द्विजे।
न बकव्रतिके विप्रे नावेदविदि धर्मवित्॥ १९२॥
त्रिष्वप्येतेषु दत्तंहि विधिनाऽप्यर्जितं धनम्।
दातुर्भवत्यनर्थाय परत्रादातुरेव च॥ १९३॥
यथा प्लवेनौपलेन निमज्जत्युदके तरन्।
तथा निमज्जतोऽधस्तादज्ञौ दातृप्रतीच्छकौ॥ १९४॥
धर्मध्वजी सदालुब्धश्छाद्मिको लोकदम्भकः।
वैडालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसंधकः॥ १९५॥
अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः।
शठो मिथ्याविनीतश्च बकव्रतचरो द्विजः॥ १९६॥
ये बकव्रतिनो विप्रा ये च मार्जारलिङ्गिनः।
ते पतन्त्यन्धतामिस्त्रे तेन पापेन कर्मणा॥ १९७॥
न धर्मस्यापदेशेन पापं कृत्वा व्रतं चरेत्।
व्रतेन पापं प्रच्छाद्य कुर्वन्स्त्रीशूद्रदम्भनम्॥ १९८॥

A knower of *Dharma* should not offer even water to a *Biḍālavratī* (cat like) *Brāhmaṇa* (4. 195) nor to a *Bakavṛttī* (duck like) (4. 196) nor to a *Brāhmaṇa* who does not know *Veda*. (192) Even if earned through proper means, the donation given to the above three is for the misery of donor and in the otherworld (after death) for donee too. (193) Just as a person crossing the sea with a boat made of stone, drowns into the water similarly the unlearned donor and donee both sink down and down. (194) A snobbishly religious man, always greedy and double dealing, deceiving the world, injurious to others and incapable of tolerating the praise of others and so blasphemous to them is *Biḍālavratī*. (195) Always looking down, hard hearted, always trying to fulfil his selfish motive and falsely humble *Brāhmaṇa* should be known as *Bakavratī*. (196) *Bakavratīs* and *Biḍālavratīs* all go into the *Andhatāmisra* due to their sinful nature and deeds. (197) After committing sin one should not observe vows under the cover of *Dharma* in order to expiate his sinful act. At the same time hiding one's sin one should not

प्रेत्येह चेदृशा विप्रा गर्ह्यन्ते ब्रह्मवादिभिः।
छद्मनाचरितं यच्च व्रतं रक्षांसि गच्छति॥ १९९॥
अलिङ्गी लिङ्गिवेषेण यो वृत्तिमुपजीवति।
स लिङ्गिनां हरत्येनस्तिर्यग्योनौ च जायते॥ २००॥
परकीयनिपानेषु न स्नायाच्च कदाचन।
निपानकर्तुः स्नात्वा तु दुष्कृतांशेन लिप्यते॥ २०१॥
यानशय्यासनान्यस्य कूपोद्यानगृहाणि च।
अदत्तान्युपभुञ्जान एनसः स्यात्तुरीयभाक् ॥ २०२॥
नदीषु देवखातेषु तडागेषु सरःसु च।
स्नानं समाचरेन्नित्यं गर्तप्रस्त्रवणेषु च॥ २०३॥
यमान्सेवेत सततं न नित्यं नियमान्बुधः।
यमान्पतत्यकुर्वाणो नियमान्केवलान्भजन्॥ २०४॥

practise *Dharma* in order to make good impressions on women and *Śūdras*. (198) The *Brāhmaṇas* of aforesaid type are condemned here and also hereafter by the *Brahmavādīs*. Vows performed just for show, always go to the *Rākṣasas*. (199) One appearing in the guise of *Brahmacārī* or *Saṁnyāsī* even though he is not really so, earns livelihood as such to him accrue all sins committed by those *Brahmacārīs* etc., and is reborn in subhuman species. (200) Never take bath in the waters of a reservoir made by somebody else. One who does so, shares the sin committed by those who made it. (201) One who utilises unpermitted by the owner—a vehicle, bed, seat, a well, a garden and a house, shares by one fourth of the sins of the owner. (202) One should always take bath in the rivers (particularly those joining the sea), ponds named after some deity, tanks and lakes, in the water falls and even in pits. (203) One should constantly observe *Yamas* (rules of restraining). It is not necessary for a learned fellow to equally follow the *Niyamas* also. Not observing the *Yamas* if somebody regularly follows the *Niyamas*, is sure to fall. (204)

नाश्रोत्रियतते यज्ञे ग्रामयाजिकृते तथा।
स्त्रिया क्लीबेन च हुते भुञ्जीत ब्राह्मणः क्वचित्॥ २०५॥
अश्लीलमेतत्साधूनां यत्र जुह्वत्यमी हविः।
प्रतीपमेतद्देवानां तस्मात्तत्परिवर्जयेत्॥ २०६॥
मत्तक्रुद्धातुराणां च न भुञ्जीत कदाचन।
केशकीटावपन्नं च पदा स्पृष्टं च कामतः॥ २०७॥
भ्रूणघ्नावेक्षितं चैव संस्पृष्टं चाप्युदक्यया।
पतत्रिणावलीढं च शुना संस्पृष्टमेव च॥ २०८॥
गवा चान्नमुपाघ्रातं घुष्टान्नं च विशेषतः।
गणान्नं गणिकान्नं च विदुषां च जुगप्सितम्॥ २०९॥
स्तेनगायनयोश्चान्नं तक्ष्णो वार्धुषिकस्य च।
दीक्षितस्य कदर्यस्य बद्धस्य निगडस्य च॥ २१०॥
अभिशस्तस्य षण्ढस्य पुंश्चल्या दाम्भिकस्य च।
शुक्तं पर्युषितं चैव शूद्रस्योच्छिष्टमेव च॥ २११॥

A *Brāhmaṇa* should not partake food in a sacrifice where officiates a *Paṇḍita* who is not a *Śrotrīya* or who is unscrupulously professional in acting as a priest at anybody's and everybody's functions; where oblations are poured by a woman or an impotent person. (205) That *Yajña* where women and impotent persons pour oblations is the destroyer of the prosperity of noble persons and against the gods therefore must be shunned. (206) The food given by intoxicated persons, angry persons and the sick; food contaminated with hairs or worms and intentionally touched with the feet should not be partaken. (207) Seen by an abortionist; touched by a woman in her periods, tasted and defiled by a bird and touched by a dog. (208) Smelt by a cow; allotted for a particular person; contributed by a group of persons (particularly wretch *Brāhmaṇas*); food given by a prostitute and food prohibited by learned persons. (209) Food or food grains from a thief, a musician, a carpenter, a banker, one initiated in a sacrifice, miser and handcuffed person. (210) Blamed for having committed great sins, impotent, a flirt woman, a snob; rotten,

चिकित्सकस्य मृगयोः क्रूरस्योच्छिष्टभोजिनः।
उग्रान्नं सूतिकान्नं च पर्याचान्तमनिर्दशम्॥ २१२॥
अनर्चितं वृथामांसमवीरायाश्च योषितः।
द्विषदन्नं नगर्यन्नं पतितान्नमवक्षुतम्॥ २१३॥
पिशुनानृतिनोश्चान्नं क्रतुविक्रयिणस्तथा।
शैलूषतुन्नवायान्नं कृतघ्नस्यान्नमेव च॥ २१४॥
कर्मारस्य निषादस्य रङ्गावतारकस्य च।
सुवर्णकर्तुर्वेणस्य शस्त्रविक्रयिणस्तथा॥ २१५॥
श्ववतां शौण्डिकानां च चैलनिर्णेजकस्य च।
रञ्जकस्य नृशंसस्य यस्य चोपपतिगृहे॥ २१६॥
मृष्यन्ति ये चोपपतिं स्त्रीजितानां च सर्वशः।
अनिर्दशं च प्रेतान्नमतुष्टिकरमेव च॥ २१७॥
राजान्नं तेज आदत्ते शूद्रान्नं ब्रह्मवर्चसम्।
आयुः सुवर्णकारान्नं यशश्चर्मावकर्तिनः॥ २१८॥

stale given by a *Śūdra* and defiled by any person whosoever. (211) The food of a physician, a hunter; cruel, defile eater, a person of aggressive nature, a woman who has recently delivered (food kept for her), the food near which a person washes his hands and mouth and the food from a house where a death occurred recently and is still impure. (212) A backbiter, liar, one who sells the fruit of one's sacrifices, an actor or buffoon, a tailor and an ungrateful person. (214) A blacksmith, a sailor, a dyer, a goldsmith, a bamboo cutter and the sellers of armament. (215) Of those who maintain dogs; wine sellers, a washerman, a dyer, a heartless person, a person in whose house a lady keeps a secret lover. (216) The food of a person who tolerates a lover of his wife; a henpecked man; in a house where death took place and ten days have still not passed and the food that is unworthy of relishing. (217) The food of a king takes away the splendour of the partaker, that of a *Śūdra* destroys the brahminical effulgence. The food of a goldsmith reduces longevity and the food of a shoemaker destroys the fame. (218)

कारुकान्नं प्रजां हन्ति बलं निर्णेजकस्य च।
गणान्नं गणिकान्नं च लोकेभ्यः परिकृन्तति॥ २१९॥
पूयं चिकित्सकस्यान्नं पुंश्चल्यास्त्वन्नमिन्द्रियम्।
विष्ठा वार्धुषिकस्यान्नं शस्त्रविक्रयिणो मलम्॥ २२०॥
य एतेऽन्ये त्वभोज्यान्नाः क्रमशः परिकीर्तिताः।
तेषां त्वगस्थिरोमाणि वदन्त्यन्नं मनीषिणः॥ २२१॥
भुक्त्वातोऽन्यतमस्यान्नममत्या क्षपणंत्र्यहम्।
मत्या भुक्त्वाचरेत्कृच्छ्रं रेतो विण्मूत्रमेव च॥ २२२॥
नाद्याच्छूद्रस्य पक्वान्नं विद्वानश्राद्धिनो द्विजः।
आददीताममेवास्मादवृत्तावेकरात्रिकम् ॥ २२३॥
श्रोत्रियस्य कदर्यस्य वदान्यस्य च वार्धुषेः।
मीमांसित्वोभयं देवाः सममन्नमकल्पयन्॥ २२४॥

The food of a carpenter destroys progeny while that of a dyer kills strength. The collective food or the food of a prostitute pushes down from the higher worlds. (219) The food of a physician is equal to pus whereas that of a flirt lady is like semen. The food of a banker is like stool and that of the seller of arms is equal to other excreta like phlegm etc. (220) The types of persons whose food is unworthy of eating and who are enumerated above and apart from them the other eatables mentioned above, are regarded by the learned persons as equal to skin, bone, and hairs. (221) If one takes food even unknowingly, coming from anyone of the above mentioned persons should observe fast for three consecutive days. If somebody takes such food knowingly he should follow *Kṛcchravrata*. The same expiatory observance goes for eating semen, excretum and urine. (222) A learned *Brāhmaṇa* should not accept cooked food from a *Śūdra* who does not perform *Śrāddha*. But if there is no alternative he may take raw food grains sufficient only for one night. (223) After careful consideration of merits and demerits between the food of a mean *Śrotrīya* and a banker who generously donates, the gods declared both to be equal. (224)

तान्प्रजापतिराहैत्य मा कृध्वं बिषमं समम्।
श्रद्धापूतं वदाम्यस्य हतमश्रद्धयेतरत्॥ २२५॥
श्रद्धयेष्टं च पूर्तं च नित्यं कुर्यादतन्द्रितः।
श्रद्धाकृते ह्यक्षये ते भवतः स्वागतैर्धनैः॥ २२६॥
दानधर्मं निषेवेत नित्यमैष्टिकपौर्तिकम्।
परितुष्टेन भावेन पात्रमासाद्य शक्तितः॥ २२७॥
यत्किंचिदपि दातव्यं याचितेनानसूयया।
उत्पत्स्यते हि तत्पात्रं यत्तारयति सर्वतः॥ २२८॥
वारिदस्तृप्तिमाप्नोति सुखमक्षय्यमन्नदः।
तिलप्रदः प्रजामिष्टां दीपदश्चक्षुरुत्तमम्॥ २२९॥
भूमिदो भूमिमाप्नोति दीर्घमायुर्हिरण्यदः।
गृहदोऽग्र्याणि वेश्मानि रूप्यदो रूपमुत्तमम्॥ २३०॥
वासोदश्चन्द्रसालोक्यमश्विसालोक्यमश्वदः ।
अनडुहः श्रियं पुष्टां गोदो ब्रध्नम्य विष्टपम्॥ २३१॥

Then Brahmā approached gods and advised them not to make unequals as equal since the donation of the generous banker is sanctified by *Śraddhā* and that of the *Śrotriya* is devoid of *Śraddhā*. (225) One should unslothfully perform *Iṣṭāpūrta* (*Iṣṭa*=a sacrifice, *Pūrta*=making well, pond etc.). If they are done with *Śraddhā* and through piously earned money, they become inexhaustible in merit. (226) One should always perform *Iṣṭāpūrta* and follow *Dharma* and give charity without grudge if one gets a deserving donee. (227) If one is approached by somebody for donation he should ungrudgingly give as per his capacity. Because when the time comes that donee will appear and liberate him (from hell). (228) The donor of water obtains satiety; the donor of food grains gets inexhaustible comforts; donor of gingili seeds gets desirable progeny and the donor of land obtains good eyes. (229) The donor of earth gets earth; the donor of gold longevity ; the donor of house gets good houses and that of silver gets handsome appearance. (230) The donor of clothes gets *Candraloka*; the donor of horse gets the abode of

यानशय्याप्रदो भार्यामैश्वर्यमभयप्रदः।
धान्यदः शाश्वतं सौख्यं ब्रह्मदोब्रह्मसार्ष्टिताम्॥ २३२॥
सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते।
वार्यन्नगोमहीवासस्तिलकांचनसर्पिषाम् ॥ २३३॥
येन येन तु भावेन यद्यद्दानं प्रयच्छति।
तत्तत्तेनैव भावेन प्राप्नोति प्रतिपूजितः॥ २३४॥
योऽर्चितं प्रतिगृह्णाति ददात्यर्चितमेव च।
तावुभौ गच्छतः स्वर्गं नरकं तु विपर्यये॥ २३५॥
न विस्मयेत तपसा वदेदिष्ट्वा च नानृतम्।
नार्तोऽप्यपवदेद्विप्रान्न दत्त्वा परिकीर्तयेत्॥ २३६॥
यज्ञोऽनृतेन क्षरति तपः क्षरति विस्मयात्।
आयुर्विप्रापवादेन दानं च परिकीर्तनात्॥ २३७॥

Aświnī Kumāras; the donor of bullocks gets plenty of wealth and the donor of cow attains *Sūryaloka*. (231) The donor of vehicles and beddings attains wife; one who frees somebody from fear attains glory; the donor of food grains attains permanent pleasure and the donor of *Veda* gets equal to *Brahma*. (232) Among all types of charities the donation of *Veda* (teaching) is the best. None of the donations like water, food grain, cow, earth, clothes, gingili, gold or ghee can be equal to donating *Veda*. (233) With whatever intention or desire a donor whatever donates, in the next life he is awarded the same objects. (234) One who takes donation properly adored and one who donates with right earnest; both the donor and donee attain heaven. If without adoration, both go to hell. (235) One should not boast of his penances if he practises one; should not speak untruth after performing a *Yajña* even if ill-treated; should not abuse *Brāhmaṇas* and should not talk of donations he gives. (236) The *Yajña* perishes by speaking untruth, penances perish by praising, the longevity by abusing *Brāhmaṇas* and the charity by talking of it. (237)

धर्मं शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः।
परलोकसहायार्थं सर्वभूतान्यपीडयन्॥ २३८॥
नामुत्र हि सहायार्थं पिता माता च तिष्ठतः।
न पुत्रदारा न ज्ञातिर्धर्मस्तिष्ठति केवलः॥ २३९॥
एकः प्रजायते जन्तुरेक एव प्रलीयते।
एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम्॥ २४०॥
मृतं शरीरमुत्सृज्य काष्ठलोष्ठसमं क्षितौ।
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति॥ २४१॥
तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः।
धर्मेण हि सहायेन तमस्तरति दुस्तरम्॥ २४२॥
धर्मप्रधानं पुरुषं तपसा हतकिल्विषम्।
परलोकं नयत्याशु भास्वन्तं खशरीरिणम्॥ २४३॥
उत्तमैरुत्तमैर्नित्यं संबन्धानाचरेत्सह।
निनीषुः कुलमुत्कर्षमधमानधमांस्त्यजेत्॥ २४४॥

Without inflicting pains upon beings, *Dharma* should be stored unhurriedly and bit by bit just like the white ants build an anthill. It may come handy in the next world. (238) As in the next world relatives like father, mother, son, wife, and cousins do not at all be helpful. Only *Dharma* stands by one's side. (239) The person takes birth alone and alone he dies. He enjoys his virtuous deeds alone and alone he suffers from sins he committed. (240) After death the relatives leave the dead body on the ground just like a piece of wood or a lump of earth and turn their faces back. It is only *Dharma* that accompanies him. (241) Therefore for our ready help we should practise *Dharma* slowly but always. With the help of *Dharma* one crosses the thick darkness difficult to cross. (242) It is only *Dharma* that leads a religious person who has destroyed his sins by penances, who is effulgent in his etherial form, quickly to heaven. (243) A person desirous of leading his family towards prosperity should establish his relation with the noble persons and discard the ignoble ones. (244)

उत्तमानुत्तमान्गच्छन्हीनान्हीनांश्च वर्जयन्।
ब्राह्मणः श्रेष्ठतामेति प्रत्यवायेन शूद्रताम्॥ २४५॥
दृढकारी मृदुर्दान्तः क्रूराचारैरसंवसन्।
अहिंस्रो दमदानाभ्यां जयेत्स्वर्गं तथाव्रतः॥ २४६॥
एधोदकं मूलफलमन्नमभ्युद्यतं च यत्।
सर्वतः प्रतिगृह्णीयान्मध्वथाभयदक्षिणाम्॥ २४७॥
आहताभ्युद्यतां भिक्षां पुरस्तादप्रचोदिताम्।
मेने प्रजापतिर्ग्राह्यमपि दुष्कृतकर्मणः॥ २४८॥
नाश्नन्ति पितरस्तस्य दश वर्षाणि पञ्च च।
न च हव्यं वहत्यग्निर्यस्तामभ्यवमन्यते॥ २४९॥
गुरून्भृत्यांश्चोज्जिहीर्षन्नर्चिष्यन्देवतातिथीन्।
सर्वतः प्रतिगृह्णीयान्न तु तृप्येत्स्वयं ततः॥ २५१॥
गुरुषु त्वभ्यतीतेषु विना वा तैर्गृहे वसन्।
आत्मनो वृत्तिमन्विच्छन्गृह्णीयात्साधुतः सदा॥ २५२॥

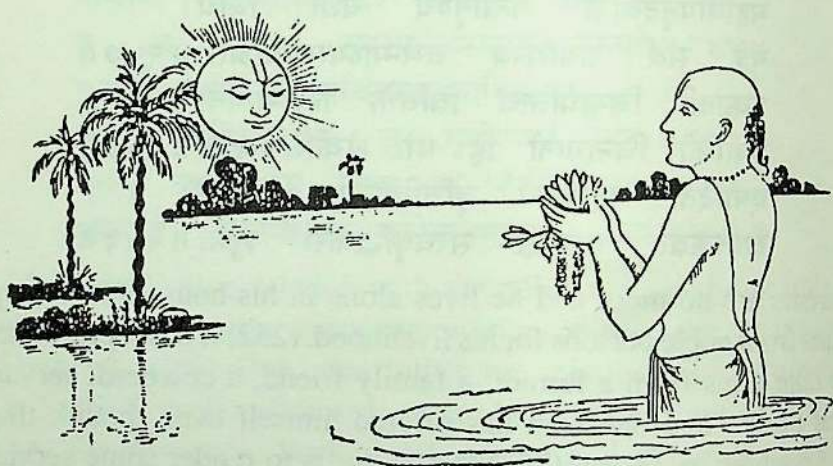
By establishing relation with the noble ones and discarding ignobles a *Brāhmaṇa* earns superiority. If contrary, attains to Śūdrahood. (245) One who fulfils his mission with firmness, soft hearted, well restrained, never being cruel, not inflicting injury upon anyone, having self control and being charitable, conquers heaven. (246) Wood, water, beetroot, fruits, unbaked food, honey and bounty of fearlessness may be accepted from anybody. (247) The object of charity brought and placed before the donee—that which the donee himself did not beg in the past or caused the donor through somebody else to donate might be taken even from a sinner—such is the opinion of *Brahmā*. (248) From such a donee who refuses such a donation, his manes do not accept any *Kavya* given by him for fifteen years nor does the fire god accept *Havya* offered by him. (249) One may accept alms from anybody whosoever, in order to satisfy the hunger of elderly people and servants and for worshipping gods and serving guests provided he does not utilise it for his personal interest. (251) A *Brāhmaṇa* if his

आर्धिकः कुलमित्रं च गोपालो दासनापितौ।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत्॥ २५३॥
यादृशोऽस्य भवेदात्मा यादृशं च चिकीर्षितम्।
यथा चोपचरेदेनं तथात्मानं निवेदयेत्॥ २५४॥
योऽन्यथा सन्तमात्मानमन्यथा सत्सु भाषते।
स पापकृत्तमो लोके स्तेन आत्मापहारकः॥ २५५॥
वाच्यार्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः।
तांस्तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः॥ २५६॥
महर्षिपितृदेवानां गत्वानृण्यं यथा विधि।
पुत्रे सर्वं समासज्य वसेन्माध्यस्थमाश्रितः॥ २५७॥
एकाकी चिन्तयेन्नित्यं विविक्ते हितमात्मनः।
एकाकी चिन्तयानो हि परं श्रेयोधिगच्छति॥ २५८॥
एषोदिता गृहस्थस्य वृत्तिर्विप्रस्य शाश्वती।
स्नातकव्रत कल्पश्च सत्त्ववृद्धिकरः शुभः॥ २५९॥

parents are no more and he lives alone in his house may accept alms from noble persons for his livelihood. (252) It is not prohibited to take alms from a farmer, a family friend, a cowherd, servant and barber and one who has offered himself even though they are counted as *Śūdra*. (253) If a *Śūdra* is to render some service he should explicitly make a report about his nature, intention and what type of service he intended to offer. (254) One who presents himself before noble persons, different from what he really is. He is the worst sinner in the world and even deceptive to his own self. (255) Speech carries meaning and only through the words that all knowledge is obtained. Therefore he who steals words (uses words different from what he intended) is a thief as stealing everything. (256) A regenerate after getting free from three types of debt (that of sages, manes and gods) and handing over the domestic charge to the son, should stay in the house in the most unattached way. (257) In a secluded place, being alone one should always ponder over his ultimate good. By thinking alone he may attain to the supreme benediction. (258) This much has

अनेन विप्रो वृत्तेन वर्तयन्वेदशास्त्रवित्।
व्यपेतकल्मषो नित्यं ब्रह्मलोके महीयते॥ २६०॥

been narrated as the routine, livelihood for a household *Brāhmaṇa* and the vows of a *Brahmacārī* that enrich the pious qualities in him. (259) Observing the aforesaid rules of conduct and applying them in life a knower of *Veda* and *Śāstra* gets rid of all sins and enjoys an exalted position in the *Brahmaloka*. (260)

Thus ends the chapter IV in Manusmṛti.

Chapter V

श्रुत्वैतानृषयो धर्मान्स्नातकस्य यथोदितान्।
इदमूचुर्महात्मानमनलप्रभवं भृगुम्॥ १॥
एवं यथोक्तं बिप्राणां स्वधर्ममनुतिष्ठताम्।
कथं मृत्युः प्रभवति वेदशास्त्रविदां प्रभो॥ २॥
स तानुवाच धर्मात्मा महर्षीन्मानवो भृगुः।
श्रूयतां येन दोषेण मृत्युर्विप्राञ्जिघांसति॥ ३॥
अनभ्यासेन वेदानामाचारस्य च वर्जनात्।
आलस्यादन्नदोषाच्च मृत्युर्विप्राञ्जिघांसति॥ ४॥
लशुनं गृञ्जनं चैव पलाण्डुं कवकानि च।
अभक्ष्याणि द्विजातीनाममेध्यप्रभवाणि च॥ ५॥
लोहितान्वृक्षनिर्यासान्वृश्चनप्रभवांस्तथा।
शेलुं गव्यं च पेयूषं प्रयत्नेन विवर्जयेत्॥ ६॥

Having heard the aforesaid *Dharmas* of *Snātaka* (graduate) the *Ṛṣis* said to the great souled Bhṛgu born of fire. (1) O lord how do the *Brāhmaṇas* well-versed in *Vedas* and *Śāstras*, following their aforesaid *Dharmas*, die? (2) The religious minded Bhṛgu, the son of Manu said to them—"Now listen to the vices due to which death kills the *Brāhmaṇas.*" (3) The death kills them due to not practising *Veda*, not following the norms of noble conduct, being slothful and eating undeserving food. (4) Unworthy of eating for *Brāhmaṇas* are garlic, turnip type of vegetables, onion, mushroom and the vegetables produced from impure ground. (5) Red gums of tree, the gum coming from the injured trunk of a tree, Śelu fruit and milk of a newly delivered cow should be carefully avoided (not to be eaten). (6)

अनिर्दशाया गो: क्षीरमौष्ट्रमैकशफं तथा।
आविकं संधिनीक्षीरं विवत्सायाश्च गो: पय:॥ ८॥
आरण्यानां च सर्वेषां मृगाणां माहिषं विना।
स्त्रीक्षीरं चैव वर्ज्यानि सर्वशुक्तानि चैव हि॥ ९॥
दधि भक्ष्यं च शुक्तेषु सर्वं च दधिसंभवम्।
यानि चैवाभिषूयन्ते पुष्पमूलफलै: शुभै:॥ १०॥
संवत्सरस्यैकमपि चरेत्कृच्छ्रं द्विजोत्तम:।
अज्ञातभुक्तशुद्ध्यर्थं ज्ञातस्य तु विशेषत:॥ २१॥
यत्किञ्चित्स्नेहसंयुक्तं भक्ष्यं भोज्यमगर्हितम्।
तत्पर्युषितमप्याद्यं हवि:शेषं च यद्भवेत्॥ २४॥
चिरस्थितमपि त्वाद्यमस्नेहाक्तं द्विजातिभि:।
यवगोधूमजं सर्वं पयसश्चैव विक्रिया॥ २५॥
कुर्याद्घृतपशुं सङ्गे कुर्यात्पिष्टपशुं तथा।
न त्वेव तु वृथा हन्तुं पशुमिच्छेत्कदाचन॥ ३७॥

The milk of the following types of animals should not be taken: a cow within ten days from delivery, camel, animals having one hoof, sheep, animal ready for insemination, a cow with its calf dead. (8) Milk of wild animals excepting buffalo, milk of a woman and all fermented food liquid or solid should not be taken. (9) Among the fermented articles only curd and its products, the fruits, flowers and roots which are good and without toxic effect should be taken. (10) A regenerate should observe vow such as *Kṛcchra* once in a year if he unknowingly eats uneatable things. And if he does it knowingly he should take expiatory steps prescribed for the occasion. (21) Any unharmful eatable even if it is stale can be taken after applying to it butter, ghee or oil and if it is remains of a *Yajña,* it can be taken even without any refinement. (24) The barley and wheat preparation without oily substance can be taken even after sufficiently considerable time and so can be taken the products of milk. (25) If somebody has an accute desire to eat flesh he may make a body either from ghee or flour but he should never—

यावन्ति पशुरोमाणि तावत्कृत्वो ह मारणम्।
वृथापशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि॥ ३८॥
गृहे गुरावरण्ये वा निवसन्नात्मवान्द्विजः।
नावेदविहितां हिंसामापद्यपि समाचरेत्॥ ४३॥
यो वेदविहिता हिंसा नियतास्मिंश्चराचरे।
अहिंसामेव तां विद्याद्वेदाद्धर्मो हि निर्बभौ॥ ४४॥
योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया।
स जीवंश्च मृतश्चैव न क्वचित्सुखमेधते॥ ४५॥
यो बन्धनवधक्लेशान्प्राणिनां न चिकीर्षति।
स सर्वस्य हितप्रेप्सुः सुखमत्यन्तमश्नुते॥ ४६॥
यद्ध्यायति यत्कुरुते धृतिं बध्नाति यत्र च।
तदवाप्नोत्ययत्नेन यो हिनस्ति न किञ्चन॥ ४७॥
नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित्।
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत्॥ ४८॥
समुत्पत्तिं च मांसस्य वधबन्धौ च देहिनाम्।
प्रसमीक्ष्य निवर्तेत सर्वमांसस्य भक्षणात्॥ ४९॥

never kill an animal. (37) A person killing animals (without specific purpose prescribed) suffers in the hell for as many births as there are hairs on the body of the killed animal and is himself killed in every birth. (38) A person whether in *Gurukula,* household or even *Vānaprastha* should never make any killing not prescribed in the *Vedas.* (43) Whatever *Hiṁsā* is prescribed in the *Vedas* is *Ahiṁsā* only as *Dharma* came into the light only through *Vedas.* (44) One who kills non-carnivorous animals for his own satisfaction he never gets any joy whether in this life or after death. (45) One who desists from killing or inflicting pains by tying or captivating living beings, that universal well wisher gets immense joy. (46) One who does not inflict pains on anybody gets effortlessly everything he thinks of or what he does or what he has a mind for. (47) One can never get flesh without killing animals and killing is no means for heaven therefore flesh eating must entirely be shunned. (48) Fully understanding

न भक्षयति यो मांसं विधिं हित्वा पिशाचवत्।
स लोके प्रियतां याति व्याधिभिश्च न पीड्यते॥ ५०॥
अनुमन्ता विशसिता निहन्ता क्रयविक्रयी।
संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः॥ ५१॥
वर्षे वर्षेऽश्वमेधेन यो यजेत शतं समाः।
मांसानि च न खादेद्यस्तयोः पुण्यफलं समम्॥ ५३॥
फलमूलाशनैर्मेध्यैर्मुन्यन्नानां च भोजनैः।
न तत्फलमवाप्नोति यन्मांसपरिवर्जनात्॥ ५४॥
मां स भक्षयिताऽमुत्र यस्य मांसमिहादम्यहम्।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः॥ ५५॥
प्रेतशुद्धिं प्रवक्ष्यामि द्रव्यशुद्धिं तथैव च।
चतुर्णामपि वर्णानां यथावदनुपूर्वशः॥ ५७॥
दन्तजातेऽनुजाते च कृतचूडे च संस्थिते।
अशुद्धा बान्धवाः सर्वे सूतके च तथोच्यते॥ ५८॥

the nature of killing and its binding effect and their being only source of getting flesh one should abstain from all sorts of flesh eating. (49) One who does not transgress the scriptural injunctions and so does not eat flesh like a goblin, earns endearment in the world and never suffers from diseases. (50) One who permits, one who cuts the flesh into pieces, one who kills, one who purchases, one who sells, one who cooks, one who serves—these all are co-sharers in the killing. (51) There is one who performs *Aśwamedha* yearly for one hundred years; there is another who does not eat flesh, both are equal in virtue. (53) Abstaining from flesh eating the fruit that is obtained, can never be obtained by eating pious fruits or roots or the food worth taking by ascetics. (54) "The animal whose flesh I eat will eat me in the otherworld after death" is the meaning of 'मांस=(मां+सः)' given by the learned people. (55) Now I am going to tell you one by one how the people of all the four castes get purified after death takes place in the family or how the objects are purified. (57) If death occurs after the teeth come out or, after the tonsure or investiture of

दशाहंशावमाशौचं सपिण्डेषु विधीयते।
अर्वाक् संचयनादस्थ्नां त्र्यहमेकाहमेव च॥५९॥
सपिण्डता तु पुरुषे सप्तमे विनिवर्तते।
समानोदकभावस्तु जन्मनाम्नोरवेदने॥६०॥
यथेदं शावमाशौचं सपिण्डेषु विधीयते।
जननेऽप्येवमेव स्यान्निपुणं शुद्धिमिच्छताम्॥६१॥
सर्वेषां शावमाशौचं मातापित्रोस्तु सूतकम्।
सूतकं मातुरेव स्यादुपस्पृश्य पिता शुचिः॥६२॥
निरस्य तु पुमाञ्शुक्रमुपस्पृश्यैव शुद्ध्यति।
बैजिकादभिसंबन्धादनुरुन्ध्यादघं त्र्यहम्॥६३॥
अह्ना चैकेन रात्र्या च त्रिरात्रैरेव च त्रिभिः।
शवस्पृशो विशुद्ध्यन्ति त्र्यहादुदकदायिनः॥६४॥

sacred thread the near relatives are affected by *Sūtaka* e.g., impurity like that (occuring after death). (58) The funeral impurity continues for ten days to all who come within the circle of *Sapiṇḍa*. Under certain circumstances it is for four days, three days or even twenty-four hours only after the remains of bones are collected. (59) Sapiṇḍahood continues till seven generations before and after but *Samānodakabhāva* ceases when we do not know a birth and names of the manes. *Sapiṇḍa*—the manes having the same *(Piṇḍa)*, *Samānodaka*—a relative connected by the libations of water ('तर्पण' to the manes). (60) Just as there is law of funeral impurity after death so it is after birth also for those *Sapiṇḍas* who are desirous of purification. (61) The funeral impurity affects all *Sapiṇḍas* but impurity after birth affects only the parents and there too only the mother remains impure for ten days while the father gets purified only after taking bath. (62) If a person discharges semen, gets purified by taking bath. But if he procreates a progeny in a woman other than his wife he remains impure for three days. (63) Those who touch the corps get purified after ten days (1+3x3) and those who offer libations get pure after three days. (64)

गुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन्।
प्रेतहारैः समं तत्र दशरात्रेण शुद्ध्यति॥ ६५॥
रात्रिभिर्मासतुल्याभिर्गर्भस्रावे विशुद्ध्यति।
रजस्युपरते साध्वी स्नानेन स्त्री रजस्वला॥ ६६॥
नृणामकृतचूडानां विशुद्धिर्नैशिकी स्मृता।
निर्वृत्तचूडकानां तु त्रिरात्राच्छुद्धिरिष्यते॥ ६७॥
ऊनद्विवार्षिकं प्रेतं निदध्युर्बान्धवा बहिः।
अलंकृत्य शुचौ भूमावस्थिसंचयनादृते॥ ६८॥
नास्य कार्योऽग्निसंस्कारो न च कार्योदकक्रिया।
अरण्ये काष्ठवत्त्यक्त्वा क्षपेयुस्त्र्यहमेव च॥ ६९॥
नात्रिवर्षस्य कर्तव्या बान्धवैरुदकक्रिया।
जातदन्तस्य वा कुर्युर्नाम्नि वापि कृते सति॥ ७०॥
सब्रह्मचारिण्येकाहमतीते क्षपणं स्मृतम्।
जन्मन्येकोदकानां तु त्रिरात्राच्छुद्धिरिष्यते॥ ७१॥

If the disciple does the funeral obsequies of his *Guru*, gets purified after ten days like those who carry the dead body to cremation ground. (65) If a woman aborts she gets purified after as many days as the number of months she has conceived for and a chaste woman in her discharge period gets purified when she takes bath after the discharge stops. (66) If a child dies before the tonsure ceremony the *Sapiṇḍa* relatives become pure after one day but if it dies after tonsure and before sacred thread ceremony they become pure after three days. (67) If a child dies before two years of age the relatives should keep the dead body outside duly bedecked in a pure place and should not collect its bones. (68) It should not be cremated, nor should it be offered any libation but they should leave it like a wooden piece in a forest and observe *Sūtaka* (funeral impurity) for three days. (69) The relatives concerned should not do any libatory activities if a kid dies before three years (as per another ruling) all obsequies can be performed even if it dies only after christening or even the teeth come out. (70) If a classmate *Brahmacārī* expires the

स्त्रीणामसंस्कृतानां तु त्र्यहाच्छुद्ध्यन्ति बान्धवाः।
यथोक्तेनैव कल्पेन शुद्ध्यन्ति तु सनाभयः॥ ७२॥
अक्षारलवणान्नाः स्युर्निमज्जेयुश्च ते त्र्यहम्।
मांसाशनं च नाश्नीयुः शयीरंश्च पृथक् क्षितौ॥ ७३॥
सन्निधावेष वै कल्पः शावाशौचस्य कीर्तितः।
असन्निधावयं ज्ञेयो विधिः संबन्धिबान्धवैः॥ ७४॥
विगतं तु विदेशस्थं शृणुयाद्यो ह्यनिर्दशम्।
यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत्॥ ७५॥
अतिक्रान्ते दशाहे च त्रिरात्रिमशुचिर्भवेत्।
संवत्सरे व्यतीते तु स्पृष्ट्वैवापो विशुद्ध्यति॥ ७६॥
निर्दशं ज्ञातिमरणं श्रुत्वा पुत्रस्य जन्म च।
सवासा जलमाप्लुत्य शुद्धो भवति मानवः॥ ७७॥
बाले देशान्तरस्थे च पृथक्पिण्डे च संस्थिते।
सवासा जलमाप्लुत्य सद्य एव विशुद्ध्यति॥ ७८॥

Sūtaka lasts for one day only. If a child is born in the house of *Samānodaka* person it requires three days to become pure. (71) If an unmarried but betrothed virgin dies the relative of the fiance side and those of the parental side get purified after three days. (72) (Those observing the funeral impurity) should not take salty food and should take bath in a river etc., for three days; should not take non-vegetarian meals and should sleep on the ground separately. (73) The above ruling is in regard of that funeral *Sūtaka* which takes place in the close vicinity. Hereafter what rules of observing *Sūtaka* is to be applied, will be narrated. (74) If somebody dies in a far off place and his *Sapiṇḍa* relatives hear of it later on, the *Sūtaka* to them will be only for the remaining days of ten days period. (75) If the news comes after ten days still he should observe *Sūtaka* for three days. If it is heard after a year only after taking bath the *Sūtaka* goes away. (76) If one comes to know the death of his *Sapiṇḍa* and birth of the son, he should take bath with the clothings on his person and he becomes purified. (77) If an infant (without teeth) who

अन्तर्दशाहे स्यातां चेत्पुनर्मरणजन्मनी।
तावत्स्यादशुचिर्विप्रो यावत्तत्स्यादनिर्दशम्॥ ७९॥
त्रिरात्रमाहुराशौचमाचार्ये संस्थिते सति।
तस्य पुत्रे च पत्न्यां च दिवारात्रमिति स्थितिः॥ ८०॥
श्रोत्रिये तूपसंपन्ने त्रिरात्रमशुचिर्भवेत्।
मातुले पक्षिणीं रात्रिं शिष्यर्त्विग्बान्धवेषु च॥ ८१॥
प्रेते राजनि सज्योतिर्यस्य स्याद्विषये स्थितः।
अश्रोत्रिये त्वहः कृत्स्नमनूचाने तथा गुरौ॥ ८२॥
शुद्ध्येद्विप्रो दशाहेन द्वादशाहेन भूमिपः।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुद्ध्यति॥ ८३॥
न वर्धयेदघाहानि प्रत्यूहेन्नाग्निषु क्रियाः।
न च तत्कर्म कुर्वाणः सनाभ्योप्यशुचिर्भवेत्॥ ८४॥

is *Samānodaka* but not *Sapiṇḍa* dies in some other country, hearing the news one should take bath with all his clothes and he is purified. (78) If within ten days of a continuing *Sūtaka* another death or birth occurs, a *Brāhmaṇa* becomes purified with the completion of the former *Sūtaka.* (79) If the *Ācārya* dies, the disciple should observe 3 day *Sūtaka* but in case the son or wife of the *Ācārya* passes away only one day *Sūtaka* is enough. This is what scriptures enjoin. (80) If a *Śrotriya* (living in the near vicinity or being a friend) dies three days *Sūtaka* but if the maternal uncle, disciple or a *Ṛttvik* dies *Sūtaka* should be observed till the next evening. (81) If the consecrated king in whose kingdom a *Brāhmaṇa* lives, expires in the daytime the *Sūtaka* expires by the sunset. If he dies during night it continues till the sunrise. If any *Brāhmaṇa* other than a *Śrotriya* (living very close) or an *Anūcāna* (one who recites *Veda* with all limbs) and *Guru* dies the *Sūtaka* is observed as in case of the king. (82) A *Brāhmaṇa* is purified after ten days, a *Kṣatriya* after twelve, a *Vaiśya* after fifteen and a *Śūdra* after a month. (83) The period of funeral impurity should not be elongated and the process of *Agnihotra* should not be disturbed as performing that action

दिवाकीर्तिमुदक्यां च पतितं सूतिकां तथा।
शवं तत्स्पृष्टिनं चैव स्पृष्ट्वा स्नानेन शुद्ध्यति॥८५॥
आचम्य प्रयतो नित्यं जपेदशुचिदर्शने।
सौरान्मन्त्रान्यथोत्साहं पावमानीश्च शक्तितः॥८६॥
नारं स्पृष्ट्वास्थि सस्नेहं स्नात्वा विप्रो विशुद्ध्यति।
आचम्यैव तु निःस्नेहं गामालभ्यार्कमीक्ष्य वा॥८७॥
आदिष्टी नोदकं कुर्यादाव्रतस्य समापनात्।
समाप्ते तूदकं कृत्वा त्रिरात्रेणैव शुद्ध्यति॥८८॥
वृथासंकरजातानां प्रव्रज्यासु च तिष्ठताम्।
आत्मनस्त्यागिनां चैव निबर्तेतोदकक्रिया॥८९॥
पाषण्डमाश्रितानां च चरन्तीनां च कामतः।
गर्भभर्तृद्रुहां चैव सुरापीनां च योषिताम्॥९०॥

(Agnihotra) the *Sapiṇḍa* persons are not affected by any impurity. (84) The impurity begotten by touching a pariah, a woman in discharge, *Patita* (a killer of *Brāhmaṇa* etc.,) a newly delivered woman, a dead body, those who touch a dead body and those who touch them who had touched a dead body, goes away after taking bath. (85) One who is just prepared to perform a *Yajña* or *Śrāddha* and happens to see a *Cāṇḍāla* etc., (enumerated in the list of such persons) should make a *Japa* of *Sūrya Mantra* (उदुत्थं जातवेदसम् etc.,) and *Pāvamānī Mantras* (पुनन्तुमाम् etc.) as much as he could. (86) If a *Brāhmaṇa* happens to touch a fresh bone of human being he gets purified by taking a bath and if he touches a dry bone, only sipping water is enough to purify him. (87) A *Brahmacārī* initiated in some vow should not offer any libation to a dead one till the completion of the vow. After his vow is completed he may offer the libation and get purified after three days. (88) No libation should be offered or *Śrāddha* done for those who have rejected their *Dharma,* bastards, particularly born of a woman of superior rank from an inferior man by caste and those who had accepted 'प्रव्रज्या'. (89) No libation or *Śrāddha* is prescribed

आचार्य स्वमुपाध्यायं पितरं मातरं गुरुम्।
निर्हृत्य तु व्रती प्रेतान्न व्रतेन वियुज्यते॥ ९१॥
दक्षिणेन मृतं शूद्रं न पुरद्वारेण निर्हरेत्।
पश्चिमोत्तरपूर्वैस्तु यथायोगं द्विजन्मनः॥ ९२॥
न राज्ञामघदोषोऽस्ति व्रतिनां न च सत्रिणाम्।
ऐन्द्रं स्थानमुपासीना ब्रह्मभूता हि ते सदा॥ ९३॥
राज्ञो माहात्मिके स्थाने सद्यः शौचं विधीयते।
प्रजानां परिरक्षार्थमासनं चात्र कारणम्॥ ९४॥
डिंभाहवहतानां च विद्युता पार्थिवेन च।
गोब्राह्मणस्य चैवार्थे यस्य चेच्छति पार्थिवः॥ ९५॥

for such woman who joined the 'पाषण्ड' cult (who transgress the injunctions of *Vedas*), flirt women, women who adopt abortion, who cause their husband to death and who drink wine. (90) The vow of a *Brahmacārī* does not break even if he touches the dead body or performs *Śrāddha* of his *Ācārya, Upādhyāya*, father, mother and preceptor. (91) The dead body of *Śūdra* should be taken out of the town through the southern gate while that of the *Vaiśya, Kṣatriya* and *Brāhmaṇa* should be carried away through western, northern and eastern gates respectively. (92) A funeral impurity does not affect a consecrated king, a *Brahmacārī* initiated in a vow, one who is performing a sacrifice since the consecrated king is an earthly Indra and a *Brahmacārī* and a sacrificer are like having attained Brahmahood. (93) A king on the throne is immediately purified in order to provide protection to the subjects, the possession of throne is the only cause for this immediate purity (a dethroned king is not immune from *Sūtaka*). (94) Instant purity in case of those who have been killed in a war where the king was not involved, those killed by lightning, executed under the judicial order, killed while protecting a cow or a *Brāhmaṇa*. As a special case no *Sūtaka* affects a person whom the king wants to be so for the sake of state administration. Such a person gets immediately pure. (95)

सोमाग्न्यर्कानिलेन्द्राणां वित्ताप्पत्योर्यमस्य च।
अष्टानां लोकपालानां वपुर्धारयते नृपः॥ ९६॥
लोकेशाधिष्ठितो राजा नास्याशौचं विधीयते।
शौचाशौचं हि मर्त्यानां लोकेशप्रभवाप्ययम्॥ ९७॥
उद्यतैराहवे शस्त्रैः क्षत्रधर्महतस्य च।
सद्यः संतिष्ठते यज्ञस्तथाशौचमिति स्थितिः॥ ९८॥
विप्रः शुद्ध्यत्यपः स्पृष्ट्वा क्षत्रियो वाहनायुधम्।
वैश्यः प्रतोदं रश्मीन्वा यष्टिं शूद्रः कृतक्रियः॥ ९९॥
एतद्वोऽभिहितं शौचं सपिण्डेषु द्विजोत्तमाः।
असपिण्डेषु सर्वेषु प्रेतशुद्धिं निबोधत॥ १००॥
असपिण्डं द्विजं प्रेतं विप्रो निर्हृत्य बन्धुवत्।
विशुध्यति त्रिरात्रेण मातुराप्तांश्च बान्धवान्॥ १०१॥

A king is an embodiment of Candra, Agni, Sūrya, Vāyu, Indra, Kubera, Varuṇa and Yama—eight *Lokapālas.* (96) The *Rājā* partly represents the *Lokapālas* so he is immune from funeral impurity because the purity and impurity of mortal beings depends on the *Lokapālas.* (97) Those treading the path of *Kṣatriyas* when killed with weapons in a battle are supposed to have completed any *Yajña* fruitfully (the *Yajña* even incomplete) is supposed to be successfully completed the moment when the sacrificer dies in the battle. Similarly the funeral impurity also. These are injunctions of *Śāstra.* (98) After the period of funeral impurity when *Śrāddha* etc., are finished a *Brāhmaṇa* becomes pure by touching water, a *Kṣatriya* weapon and chariot etc., a *Vaiśya* whip or the bridle and a *Śūdra* by touching a stick. (99) (Now Bhṛgu tells the *Munis*) O, best among the *Brāhmaṇas,* you have so far heard how and when the funeral impurity is removed when a *Sapiṇḍa* person expires. Now listen about the impurity, when somebody beyond the *Sapiṇḍa* circle dies and how the purity is restored. (100) If somebody beyond the *Sapiṇḍa* circle or a relative from the mother's side dies and a regenerate takes the dead body out of the village the said regenerate gets purified

यद्यन्नमत्ति तेषां तु दशाहेनैव शुद्ध्यति।
अनदन्नन्नमह्नैव न चेत्तस्मिन्गृहे वसेत्॥ १०२॥
अनुगम्येच्छया प्रेतं ज्ञातिमज्ञातिमेव च।
स्नात्वा सचैलः स्पृष्ट्वाग्निं घृतं प्राश्य विशुद्ध्यति॥ १०३॥
नविप्रं स्वेषु तिष्ठत्सु मृतं शूद्रेण नाययेत्।
अस्वर्ग्या ह्याहुतिः सा स्याच्छूद्रसंस्पर्शदूषिता॥ १०४॥
ज्ञानं तपोऽग्निराहारो मृन्मनो वार्युपाञ्जनम्।
वायुः कर्मार्ककालौ च शुद्धेःकर्तृणि देहिनाम्॥ १०५॥
सर्वेषामेव शौचानामर्थशौचं परं स्मृतम्।
योऽर्थे शुचिर्हि स शुचिर्न मृद्वारिशुचिः शुचिः॥ १०६॥
क्षान्त्या शुद्ध्यन्ति विद्वांसो दानेनाकार्यकारिणः।
प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः॥ १०७॥

after three nights. (101) If a regenerate affectionately takes the body out of the village and eats food in that house given by the bereaved family he gets purified after ten days. If he does not take food or does not live in the same house he is purified only after a day. If he lives in that house but does not take food of that family in that case he becomes pure after three nights. (102) If somebody attends willingly the funeral procession whether from his own caste or any other, then he becomes pure after bathing, fully clothed, touching fire and sipping ghee. (103) While the cousins are present there the dead body of a *Brāhmaṇa* should not be carried by a *Śūdra* because that dead body is contaminated by touching of a *Śūdra* and is a hindrance in the way of heaven. (104) Knowledge, penance, fire, proper food, mud, mind, water, the proper type of pastings, wind, *Karma* (*Yajña* etc.), the sungod and the time—these are purifying agents of the body holders. (105) Among all purities the purity of wealth (money earned through just means) is of highest order. That which is monetarily pure is only pure in reality. The purity of mud and water etc., is no purity at all. (106) The learned scholars become pure through forgiveness; those

मृत्तोयैः शुद्ध्यते शोध्यं नदी वेगेन शुद्ध्यति।
रजसा स्त्री मनोदुष्टा संन्यासेन द्विजोत्तमाः॥१०८॥
अद्भिर्गात्राणि शुद्ध्यन्ति मनः सत्येन शुद्ध्यति।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुद्ध्यति॥१०९॥
एष शौचस्य वः प्रोक्तः शारीरस्य विनिर्णयः।
नानाविधानां द्रव्याणां शुद्धेः शृणुत निर्णयम्॥११०॥
तैजसानां मणीनां च सर्वस्याश्ममयस्य च।
भस्मनाद्भिर्मृदा चैव शुद्धिरुक्ता मनीषिभिः॥१११॥
निर्लेपं काञ्चनम् भाण्डमद्भिरेव विशुद्ध्यति।
अब्जमश्ममयंचैव राजतं चानुपस्कृतम्॥११२॥
अपामग्नेश्च संयोगाद्धैमं रौप्यं च निर्वभौ।
यस्मात्तयोः स्वयोन्यैव निर्णेको गुणवत्तरः॥११३॥

who do which is unworthy of doing be pure through donating; the hidden sinners through *Japa* and the knowers of *Veda* become pure through penance. (107) The dirty objects are cleansed through mud and water; the river is purified by its flow and force; a lady with an unchaste mind is purified after her monthly discharge and a high rank *Brāhmaṇa* through renunciation. (108) The body is purified through water and the mind through truthfulness; the *Bhūtātmā* through learning and penance and the intellect through spiritual knowledge. (109) (Bhṛgu says) so far the method of bodily purification has been narrated and decided. Now know of the decision regarding the purification of religious objects. (110) The scholars say that the bright objects (gold and precious stones) etc., and that has been made of stone is purified through mud, ashes and water. (111) The golden vessels unsmeared with anything; the objects coming out of water like conch and pearl; the objects made of stone, unpainted silver objects devoid of any designing are purified only through water. (112) The gold and silver come out from the union of fire and water. Therefore they are better purified through fire and water from which they originate. (113)

ताम्रायःकांस्यरैत्यानां त्रपुणः सीसकस्य च।
शौचं यथार्हं कर्तव्यं क्षाराम्लोदकवारिभिः॥ ११४॥
द्रवाणां चैव सर्वेषां शुद्धिरुत्पवनं स्मृतम्।
प्रोक्षणं संहतानां च दारवाणां च तक्षणम्॥ ११५॥
मार्जनं यज्ञपात्राणां पाणिना यज्ञकर्मणि।
चमसानां ग्रहाणां च शुद्धिः प्रक्षालनेन तु॥ ११६॥
चरूणां स्रुक्स्रुवाणां च शुद्धिरुष्णेन वारिणा।
स्फ्यशूर्पशकटानां च मुसलोलूखलस्य च॥ ११७॥
अद्भिस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम्।
प्रक्षालनेन त्वल्पानामद्भिः शौचं विधीयते॥ ११८॥
चैलवच्चर्मणां शुद्धिर्वैदलानां तथैव च।
शाकमूलफलानां च धान्यवच्छुद्धिरिष्यते॥ ११९॥
कौशेयाविकयोरूषैः कुतपानामरिष्टकैः।
श्रीफलैरंशुपट्टानां क्षौमाणां गौरसर्षपैः॥ १२०॥

The objects made of copper, iron, bronze, brass, tin, lead are purified through ashes and water. (114) The liquids are purified by dipping two *Kuśa* leaves into them and sprinkling it outside—if possible into the sacrificial fire. The bed and bed-sheets are purified through sprinkling water over them and a wooden object is purified by paring its upper surface with some instrument. (115) The sacrificial utensils like *Camasa* or *Graha* are purified by wiping them with the hand and washing thereafter at the time of performing sacrifice. (116) The purification of *Caru, Sruk* and *Sruwā* etc., is made through hot water. And *Sphya,** *Śūrpa* (winnow) and *Śakaṭa,* mortar, pestle are purified only through simple water. (117) Many varieties of food grains and clothes get pure through sprinkling water. If they are in little quantity or small number they should be washed. (118) The utensils made of leather and bamboo get pure like clothings and vegetables and roots and fruits get pure the same way as the food grain. (119) Silken or woolen garments get pure through

*A sword shaped instrument used in sacrifices.

क्षौमवच्छङ्खशृङ्गाणामस्थिदन्तमयस्य च।
शुद्धिर्विजानता कार्या गोमूत्रेणोदकेन वा॥ १२१॥
प्रोक्षणात्तृणकाष्ठं च पलालं चैव शुद्ध्यति।
मार्जनोपाञ्जनैर्वेश्म पुनः पाकेन मृन्मयम्॥ १२२॥
मद्यैर्मूत्रैः पुरीषैर्वा ष्ठीवनैः पूयशोणितैः।
संस्पृष्टं नैव शुद्ध्येत पुनः पाकेन मृन्मयम्॥ १२३॥
संमार्जनोपाञ्जनेन सेकेनोल्लेखनेन च।
गवां च परिवासेन भूमिः शुद्ध्यति पञ्चभिः॥ १२४॥
पक्षिजग्धं गवाघ्रातमवधूतमवक्षुतम्।
दूषितं केशकीटैश्च मृत्प्रक्षेपेण शुद्ध्यति॥ १२५॥
यावन्नापैत्यमेध्याक्ताद्गन्धो लेपश्च तत्कृतः।
तावन्मृद्वारि चादेयं सर्वासु द्रव्यशुद्धिषु॥ १२६॥

saline powder, woolen blankets through soap-nut; *Aṁśupaṭṭa* (variety of silk) through wood-apple and *Kṣauma* (variety of silk) through yellow mustards. (120) The conch, the horns, the bones, the teeth or the objects made of these get pure through the same way like *Kṣauma,* through cow urine or through water itself. (121) The grass, the wood or the paddy straw get pure through sprinkling water; the house through dusting and smearing and the earthen vessels by baking again. (122) An earthen vessel if it comes in contact of wine, urine, stool, sputum, pus or blood does not get pure even by rebaking. (123) The ground gets pure through dusting, smearing, sprinkling of water and paring the upper surface or having been used as a cowpen. (124) An eatable (fruit etc.) partly eaten by the birds (other than crow etc.), smelt by a cow, touched by feet, sneezed upon, in which some hair has fallen or some worms may be there, gets pure by sprinkling a little mud over it. (125) Any vessel that has come in contact with an oily impure substance gets pure only after the taint is cleaned or the smell disappeared. Till then mud and water must be applied again and again. (126)

त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन्।
अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते॥ १२७॥
आपः शुद्धा भूमिगता वैतृष्ण्यं यासु गोर्भवेत्।
अव्याप्ताश्चेदमेध्येन गन्धवर्णरसान्विताः॥ १२८॥
नित्यं शुद्धः कारुहस्तः पण्ये यच्च प्रसारितम्।
ब्रह्मचारिगतं भैक्ष्यं नित्यं मेध्यमिति स्थितिः॥ १२९॥
नित्यमास्यं शुचिः स्त्रीणां शकुनीः फलपातने।
प्रस्त्रवे च शुचिर्वत्सः श्वा मृगग्रहणे शुचिः॥ १३०॥
ऊर्ध्वं नाभेर्यानि खानि तानि मेध्यानि सर्वशः।
यान्यधस्तान्यमेध्यानि देहाच्चैव मलाश्च्युताः॥ १३२॥
मक्षिका विप्रुषश्छाया गौरश्वः सूर्यरश्मयः।
रजो भूर्वायुरग्निश्च स्पर्शे मेध्यानि निर्दिशेत्॥ १३३॥
विण्मूत्रोत्सर्गशुद्ध्यर्थं मृद्वार्यादेयमर्थवत्।
दैहिकानां मलानां च शुद्धिषु द्वादशस्वपि॥ १३४॥

The gods prescribed as sacred only three things for *Brāhmaṇas* (1) the impurity of which has not been witnessed through eyes (2) in case of doubt which has been sprinkled with water (3) which is certified as pure by the *Brāhmaṇas*. (127) The water on the ground is pure if it is sufficient to quench the thirst of a cow, uncontaminated with any impure object and which is amiable in colour, taste and smell. (128) The hands of a craftman, mercantile commodities spread for sale, food grains given as *Bhikṣā* to a *Brahmacārī* are always pure. These are the injunctions of the *Śāstras*. (129) The followings are pure—a woman's face always, the beak of a bird while felling a fruit from the tree, the mouth of a calf before milking a cow and mouth of a dog while at the time of catching the prey. (130) All bodily holes above the navel region of the body are pure to touch. The holes in the lower part of the body and the excreta, other impurities coming out of the body such as phlegm, urine, sputum etc., are impure in touch. (132) Flies, droplets of water (as through spray), shadow, cow, horse, sun-beams, dust, earth, wind, fire are always pure to touch. (133) There are twelve types

वसा शुक्रमसृङ्मज्जा मूत्रविट् घ्राणकर्णविट्।
श्लेष्माश्रु दूषिका स्वेदो द्वादशैते नृणां मलाः॥ १३५॥
एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश।
उभयोः सप्त दातव्या मृदः शुद्धिमभीप्सता॥ १३६॥
एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम्।
त्रिगुणं स्याद्वनस्थानां यतीनांतु चतुर्गुणम्॥ १३७॥
कृत्वा मूत्रं पुरीषं वा खान्याचान्त उपस्पृशेत्।
वेदमध्येष्यमाणश्च अन्नमश्नंश्च सर्वदा॥ १३८॥
त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम्।
शरीरं शौचमिच्छन्हि स्त्री शूद्रस्तु सकृत्सकृत्॥ १३९॥
शूद्राणां मासिकं कार्यं वपनं न्यायवर्तिनाम्।
वैश्यवच्छौचकल्पश्च द्विजोच्छिष्टं च भोजनम्॥ १४०॥

of bodily impurities. To remove them as well as the impurity caused by passing stool or urine, one should use mud and water as much as these may be needed. (134) Fat, semen, blood, marrow, urine, stool, phlegm, wax of the ear, sputum, tears, mucus from the eye, sweat—these are the twelve types of filth coming from the human bodies. (135) A person, desirous of purification, should apply mud (and also water) once in phallus, thrice in anus, ten times in left hand and seven times in both the hands together. (136) These injunctions in regard of purity, are meant for householders, twice as much for *Brahmacārīs,* thrice for those in *Vānaprastha* and four times for renouncers. (137) After answering the call of nature one should observe the above rules of purity and after sipping water thrice one may touch the bodily holes of the upper portion. One may also take three *Ācamanas* before preparing oneself for Vedic studies and before and after taking food always. (138) One desirous of bodily purity, may sip water thrice and wipe the face twice. For woman and *Śūdra* only once this purificatory action is enough. (139) The *Śūdra* following the scriptural injunctions should get his head shaved every month. He should follow the norms of purification particularly that of *Sūtaka* as

नोच्छिष्टं कुर्वते मुख्या विप्रुषोऽङ्गं पतन्ति याः।
न श्मश्रूणि गतान्यास्यं न दन्तान्तरधिष्ठितम्॥ १४१॥
स्पृशन्ति बिन्दवः पादौ य आचामयतः परान्।
भौमिकैस्ते समा ज्ञेया न तैराप्रयतो भवेत्॥ १४२॥
उच्छिष्टेन तु संस्पृष्टो द्रव्यहस्तः कथंचन।
अनिधायैव तद्द्रव्यमाचान्तः शुचितामियात्॥ १४३॥
वान्तो विरिक्तः स्नात्वा तु घृतप्राशनमाचरेत्।
आचामेदेव भुक्त्वान्नं स्नानं मैथुनिनः स्मृतम्॥ १४४॥
सुप्त्वा क्षुत्वा च भुक्त्वा च निष्ठिव्योक्त्वानृतानि च।
पीत्वापोऽध्येष्यमाणश्च आचामेत्प्रयतोऽपि सन्॥ १४५॥
एष शौचविधिः कृत्स्नो द्रव्यशुद्धिस्तथैव च।
उक्तो वः सर्ववर्णानां स्त्रीणां धर्मान्निबोधत॥ १४६॥

prescribed for *Vaiśyas* and should eat the remains of a *Brāhmaṇa*. (140) A droplet of water coming out of the mouth and falling on the body, the moustaches entering into the mouth and food particles stuck in between the teeth do not make one's person defiled. (141) 'A' is washing his mouth and 'B' is supplying water. If water drops fall on the body of 'B', 'B' is not regarded as impure or defiled since that water is just like ordinary water fallen on the ground. In such case 'B' is not required to take any purificatory step. (142) If 'A' while holding some eatables in his hand, touches 'B' whose mouth is unwashed after or while taking food. 'A' should take three sippings of water without putting that thing down, he becomes pure. (143) One gets pure—by taking bath and swallowing a little ghee if he has vomitted or passed stool; only by sipping water if he vomitted just after taking meals; by taking bath after cohabiting. (144) One should sip water after sleeping, sneezing, taking food, spitting and telling a lie (in order to get pure) and if one is going to study *Veda* he should purify himself by taking *Ācamana* even if he is otherwise pure. (145) This much has been discussed as purificatory steps in order to remove the

बालया वा युवत्या वा वृद्धया वापि योषिता।
न स्वातन्त्र्येण कर्तव्यं किञ्चित्कार्यं गृहेष्वपि॥१४७॥
बाल्ये पितुर्वशे तिष्ठेत्पाणिग्राहस्य यौवने।
पुत्राणां भर्तरि प्रेते न भजेत्स्त्री स्वतन्त्रताम्॥१४८॥
पित्रा भर्त्रा सुतैर्वापि नेच्छेद्विरहमात्मनः।
एषां हि विरहेण स्त्री गर्ह्ये कुर्यादुभे कुले॥१४९॥
सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया।
सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया॥१५०॥
यस्मै दद्यात्पिता त्वेनां भ्राता वानुमते पितुः।
तं शुश्रूषेत जीवन्तं संस्थितं च न लङ्घयेत्॥१५१॥
मङ्गलार्थं स्वस्त्ययनं यज्ञश्चासां प्रजापतेः।
प्रयुज्यते विवाहेषु प्रदानं स्वाम्यकारणम्॥१५२॥

defilement after child-birth or after the death of some near relative and steps to purify material objects for all the four castes. Now learn the *Dharmas* of woman. (146) A female whether she is a girl, a young one or even old should not be left free even in doing a domestic chore within the four walls of the house. (147) In the childhood she must be under control of her father, in the youth period under her husband and after his death under her sons. A woman does not deserve freedom. (148) A woman should never live separated from her father, husband or sons. By doing so a lady makes both her families calumniable. (149) A lady should always be cheerful and skilled in domestic chores. She should keep the articles of the house clean and well arranged. At the time of spending she should not be extravagant. (150) To whomsoever the father or with his permission the brother gives her hand, she must serve him till he lives and even after his death and should not overstep him (by doing anything irreligious). (151) During the course of marriage of a girl *Svastyayana Mantras* are uttered for her well-being and oblations are poured into the fire for Prajāpati and betrothal is done—it is all the cause of ownership (of the husband over his wife). (152)

अनृतावृतुकाले च मन्त्रसंस्कारकृत्पतिः।
सुखस्य नित्यं दातेह परलोके च योषितः॥ १५३॥
विशीलः कामवृत्तो वा गुणैर्वा परिवर्जितः।
उपचर्यः स्त्रिया साध्व्या सततं देववत्पतिः॥ १५४॥
नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नाप्युपोषणम्।
पतिं शुश्रूषते येन तेन स्वर्गे महीयते॥ १५५॥
पाणिग्राहस्य साध्वी स्त्री जीवतो वा मृतस्य वा।
पतिलोकमभीप्सन्ती नाचरेत्किंचिदप्रियम्॥ १५६॥
कामं तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः।
नतु नामापि गृह्णीयात्पत्यौ प्रेते परस्य तु॥ १५७॥
आसीतामरणात्क्षान्ता नियता ब्रह्मचारिणी।
यो धर्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम्॥ १५८॥
अनेकानि सहस्राणि कुमारब्रह्मचारिणाम्।
दिवं गतानि विप्राणामकृत्वा कुलसंततिम्॥ १५९॥
मृते भर्तरि साध्वी स्त्री ब्रह्मचर्ये व्यवस्थिता।
स्वर्गं गच्छत्यपुत्रापि यथा ते ब्रह्मचारिणः॥ १६०॥

The husband who is sacramented as such confers pleasure to his wife everyday during and outside *Ṛtu* period; here and hereafter. (153) A chaste lady should always serve her husband like a deity even if he is ill-natured, sex mongerer and deprived of merits. (154) For the wives no sacrifice, no vow and no fast is prescribed separately. One who devoutly serves her husband, is adored in the heaven. (155) A chaste lady desirous of *Patiloka* should never act against the wishes of her husband whether he is alive or dead. (156) After the death of the husband the wife should maintain her life by taking sacred foods, flowers, beetroots etc., and thin her body. She should not even utter the name of another man. (157) A chaste widow should desire to observe till her death the rules of *Pativratā Dharma* (chastity) and be equipped with forgiveness and *Brahmacarya.* (158) Several thousands of unmarried *Brahmacārī Brāhmaṇas* have attained heaven even without procreating sons. (159) A chaste lady after

अपत्यलाभाद्या तु स्त्री भर्तारमतिवर्तते।
सेह निन्दामवाप्नोति पतिलोकाच्च हीयते॥ १६१॥
यान्योत्पन्ना प्रजास्तीह न चाप्यन्यपरिग्रहे।
न द्वितीयश्च साध्वीनां क्वचिद्भर्तोपदिश्यते॥१६२॥
पतिं हित्वापकृष्टं स्वमुत्कृष्टं या निषेवते।
निन्द्यैव सा भवेल्लोके परपूर्वेति चोच्यते॥ १६३॥
व्यभिचारात्तु भर्तुः स्त्री लोके प्राप्नोति निन्द्यताम्।
शृगालयोनिं प्राप्नोति पापरोगैश्च पीड्यते॥ १६४॥
पतिं या नाभिचरति मनोवाग्देहसंयता।
सा भर्तृलोकमाप्नोति सद्भिः साध्वीति चोच्यते॥ १६५॥
अनेन नारीवृत्तेन मनोवाग्देहसंयता।
इहाग्र्यां कीर्तिमाप्नोति पतिलोकं परत्र च॥ १६६॥

the death of her husband, fully observing the rules of *Brahmacarya* even though she is without a son, goes to heaven just like the *Brahmacārīs* mentioned in the preceding verse. (160) The lady who sidesteps her husband with the desire of having a child is deprived of the *Patiloka* and becomes target of censure in the world. (161) A child from a person other than the husband is not approved by the scriptures. The man does not have a claim over the issue produced in the wife of somebody else. There is no scriptural injunction for a chaste lady to adopt the second husband. (162) One who abandons her husband inferior in merit or rank, accepts another one even though superior, is always publically censured. People raise fingers and say—"She had formerly some other husband." (163) A woman cohabiting with somebody other than her husband, is calumniated in the world, suffers from sinful diseases and after death is reborn in the species of jackals. (164) On the other hand a lady having full restrain on her mind, speech and body is devoutly dedicated to her husband gets *Patiloka* and noble persons remember her as achaste lady. (165) A lady who observes the above quoted wifely duties and has complete control over her mind, speech and body

एवंवृत्तां सवर्णां स्त्रीं द्विजातिः पूर्वमारिणीम्।
दाहयेदग्निहोत्रेण यज्ञपात्रैश्च धर्मवित्॥ १६७॥
भार्यायै पूर्वमारिण्यै दत्त्वाग्नीनन्त्यकर्मणि।
पुनर्दारक्रियां कुर्यात्पुनराधानमेव च॥ १६८॥
अनेन विधिना नित्यं पञ्चयज्ञान्नहापयेत्।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत्॥ १६९॥

gets fame in this world and after death enjoys heavenly pleasures with her husband in the heaven. (166) If a wife belonging to the caste of her husband and following the norms of a chastelady expires before her husband then it is imperative for a religious regenerate to perform the funeral rites through *Agnihotra* and sacrificial instruments. (167) If the wife expires first, the husband should perform all funeral obsequies. After that if he wishes to live again a household life he may get married or else he may adopt the life of an *Agnihotrī*. (168) Through this way a twice-born should never abandon the five *Mahāyajñas* and in the second stage of life *(Gṛhasthāśrama)* getting married should live a household life. (169)

Thus ends the Chapter V in Manusmṛti.

Chapter VI

एवं गृहाश्रमे स्थित्वा विधिवत्स्नातको द्विजः।
वने वसेत्तु नियतो यथावद्विजितेन्द्रियः॥ १॥
गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत्॥ २॥
संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम्।
पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत्सहैव वा॥ ३॥
अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम्।
ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः॥ ४॥
मुन्यन्नैर्विविधैर्मेध्यैः शाकमूलफलेन वा।
एतानेव महायज्ञान्निर्वपेद्विधिपूर्वकम्॥ ५॥

In the way mentioned in preceding chapter a householder should pass *Gṛhasthāśrama* (household life) in a prescribed manner and then go to the forest with fully restrained sense-organs and live there. (1) When a householder sees the creases appearing on the skin, the hairs becoming grey and the son having his own son, he should go to the forest. (2) Giving up the routine diet and all household paraphernalia he should go to the forest either alongwith his wife or leaving her in the charge of the sons. (3) Taking alongwith him the sacrificial fire of the house and all necessary equipments for sacrifice he should leave the village for forest and live there with sense-organs fully restrained. (4) There he should properly perform the five great sacrifices with the food grains worthy of ascetics, vegetables, beetroots or fruits. (5)

वसीत चर्म चीरं वा सायं स्नायात्प्रगे तथा।
जटाश्च बिभृयान्नित्यं श्मश्रुलोमनखानि च॥ ६ ॥
यद्भक्ष्यं स्यात्ततो दद्याद्बलिं भिक्षां च शक्तितः।
अम्मूलफलभिक्षाभिरर्चयेदाश्रमागतान् ॥ ७ ॥
स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः।
दाता नित्यमनादाता सर्वभूतानुकम्पकः॥ ८ ॥
वैतानिकं च जुहुयादग्निहोत्रं यथाविधि।
दर्शमस्कन्दयन्पर्वं पौर्णमासं च योगतः॥ ९ ॥
ऋक्षेष्ट्याग्रयणं चैव चातुर्मास्यानि चाहरेत्।
तुरायणं च क्रमशो दाक्षस्यायनमेव च॥ १०॥

He should wear skin of deer or bark, take bath twice a day in the morning and evening, should have matted locks, beard, moustaches and nails always. (6) He should offer *Bali* and *Bhikṣā* from, whatever he has to take as food prescribed for *Vānaprastha Āśrama* as per his capacity and should entertain a guest with water, beetroots, fruits and *Bhikṣā*. (7) He should always be engaged in his scriptural study enduring cold and heat etc., be friendly to everyone and have his mind fully controlled; give alms everyday but should not accept any donation and be kind to all beings. (8) A *Vānaprasthī* should duly perform *Agnihotra* on *Amāvasyā* and *Pūrṇimā* without fail and regularly perform *Vaitānika** *Agnihotra* (pouring oblations of ghee into the three sacrificial fires *Āhavanīya*, *Dakṣiṇāgni* and *Gārhapatya*). (9) Sacrifices related to *Nakṣatra*, the *Yajña* performed with newly harvested food grains (twice in a year in September-October and February-March) the sacrifice related with staying at one and the same place for four rainy months (it commences in the month of *Āṣāḍha* from the eleventh day of bright fortnight and ends with the bright

***Vaitānika* is one of the *Kalpa Sūtras* pertaining to *Atharva Veda*. It describes how and what should be poured as oblation into the sacrificial fire under the sacrificial canopy (वितान).

वासन्तशारदैर्मेध्यैर्मुन्यन्नैःस्वयमाहृतैः ।
पुरोडाशांश्चरूं श्चैव विधिवन्निर्वपेत्पृथक् ॥ ११ ॥
देवताभ्यस्तु तद्धुत्वा वन्यं मेध्यतरं हविः ।
शेषमात्मनि युञ्जीत लवणं च स्वयं कृतम् ॥ १२ ॥
स्थलजौदकशाकानि पुष्पमूलफलानि च ।
मेध्यवृक्षोद्भवान्यद्यात्स्नेहांश्च फलसंभवान् ॥ १३ ॥
वर्जयेन्मधु मांसं च भौमानि कवकानि च ।
भूस्तृणं शिग्रुकं चैव श्लेष्मातकफलानि च ॥ १४ ॥
त्यजेदाश्वयुजे मासि मुन्यन्नं पूर्वसंचितम् ।
जीर्णानि चैव वासांसि शाकमूलफलानि च ॥ १५ ॥

eleventh of the month *Kārtika*) the *Yajña* performed twice in a year when the sun changes solstice—north and south—all these should be regularly maintained and in a prescribed manner. (10) The sacred food grains befitting for the ascetics harvested in *Vasanta* (March-April) and *Śarada* (September-October) brought by himself should be used to prepare *Puroḍāśa* (an oblation prepared with ground rice and milk) and *Caru* (an oblation of rice, barley and pulse boiled for presentation to the gods and manes) separately. (11) After offering oblations of that *Puroḍāśa* and *Caru* made of the objects uncultivated and got from the jungle and which is most sacred into the sacrificial fire for gods or manes, he should use the remaining portion for his food. He should also use only the self made salt. (12) The prescribed eatables in *Vānaprastha* stage—vegetables grown on the earth or in the water, flowers, roots, fruits gathered from sacred trees, and fat derived from fruits. (13) Prohibited articles—*Madhu* (wine), flesh, mushrooms got from the earth, *Bhūstṛṇa* (a variety of vegetable in Malava region) the fruits of *Śigruka* and *Śleṣmātaka*. (14) Already stored *Muni Anna* (food grain worthy of ascetics), old clothings, vegetables, roots and fruits are prohibited for a *Vānaprasthī* in the month of *Āświna*. (15)

न फालकृष्टमश्नीयादुत्सृष्टमपि केनचित्।
न ग्रामजातान्यार्तोऽपि मूलानि च फलानि च॥ १६॥
अग्निपक्वाशनो वा स्यात्कालपक्वभुगेव वा।
अश्मकुट्टो भवेद्वापि दन्तोलूखलिकोऽपि वा॥ १७॥
सद्यः प्रक्षालको वा स्यान्मासंसंचयिकोऽपि वा।
षण्मासनिचयो वा स्यात्समानिचय एव वा॥ १८॥
नक्तं चान्नं समश्नीयाद्दिवा वाहृत्य शक्तितः।
चतुर्थकालिको वा स्यात्स्याद्वाप्यष्टमकालिकः॥ १९॥
चान्द्रायणविधानैर्वा शुक्लकृष्णे च वर्तयेत्।
पक्षान्तयोर्वाप्यश्नीयाद्यवागूं क्वथितां सकृत्॥ २०॥
पुष्पमूलफलैर्वापि केवलैर्वर्तयेत्सदा।
कालपक्वैः स्वयंशीर्णैर्वैखानसमते स्थितः॥ २१॥
भूमौ विपरिवर्तेत तिष्ठेद्वा प्रपदैर्दिनम्।
स्थानासनाभ्यां विहरेत्सवनेषूपयन्नपः॥ २२॥

Nothing grown in the ploughed land, even the grains in the field left out by farmers and anything grown in the village even on unploughed land whether they are roots or fruits are prohibited even if a *Vānaprasthī* may be starving. (16) A *Vānaprasthī* should eat what is cooked by fire only, fruits timely ripened by themselves, food ground by the stone or by the teeth itself, are the right types of food for *Vānaprasthī*. (17) A *Vānaprasthī* may store *Nīwāra* etc., sufficient for one day one month, six months or even one year. (18) A *Vānaprasthī* may bring the *Anna* and eat it either in the day itself or in the night or after four times or even eight times observing fast during the interval. (19) Or else he should take food as prescribed for *Cāndrāyaṇa Vrata* during bright and dark fortnights. Or else in the end of a fortnight he should take decocted *Yavāgū* only once. (20) Or else he may always take fruits ripened and fallen by themselves or flowers and roots. (21) A *Vānaprasthī* should lie on the ground, stand on his toes or walk for sometime on the toes itself here and there but in the same

ग्रीष्मे पञ्चतपास्तु स्याद्वर्षास्वभ्रावकाशिकः।
आर्द्रवासास्तु हेमन्ते क्रमशो वर्धयंस्तपः॥ २३॥
उपस्पृशंस्त्रिषवणं पितॄन्देवांश्च तर्पयेत्।
तपश्चरंश्चोग्रतरं शोषयेद्देहमात्मनः॥ २४॥
अग्नीनात्मनि वैतानान्समारोप्य यथाविधि।
अनग्निरनिकेतः स्यान्मुनिर्मूलफलाशनः॥ २५॥
अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः।
शरणेष्वममश्चैव वृक्षमूलनिकेतनः॥ २६॥
तापसेष्वेव विप्रेषु यात्रिकं भैक्षमाहरेत्।
गृहमेधिषु चान्येषु द्विजेषु वनवासिषु॥ २७॥
ग्रामादाहृत्य वाश्नीयादष्टौ ग्रासान्वने वसन्।
प्रतिगृह्य पुटेनैव पाणिना शकलेन वा॥ २८॥

place. He should take bath thrice a day. (22) In the summer season he should heat himself through five fires (four in the four quarters with sun to be the fifth); during rainy seasons he should be in the open sky and during winter he should have his body covered with wet clothes. This way he should get his penances intensified more and more. (23) Taking bath thrice (morning, noon and evening) a *Vānaprasthī* should offer ablutions of water to the manes and gods. Practising severe penances he should go on mortifying and mortifying his body. (24) Absorbing all *Vaitānika* fires in his self as enjoined by the *Śāstras* a *Vānaprasthī* should live in the forest without a house using no fire and living on roots and fruits. (25) He should make no efforts for bodily comforts, should observe strict celibacy, should sleep on the ground, have no attachment with any kind of housing shelter and using the ground underneath a tree as his only house. (26) (If emergency occurs) *Vānaprasthī* may accept *Bhikṣā* from ascetic *Brāhmaṇas*. If this also is not possible he may take *Bhikṣā* for his bodily maintenance from *Brāhmaṇa* householders dwelling in the forest. (27) (If this also is impossible) he may go to a village,

एताश्चान्याश्च सेवेत दीक्षा विप्रो वने वसन्।
विविधाश्चौपनिषदीरात्मसंसिद्धये श्रुतीः॥ २९॥
ऋषिभिर्ब्राह्मणैश्चैव गृहस्थैरेव सेविताः।
विद्यातपोविवृद्ध्यर्थं शरीरस्य च शुद्धये॥ ३०॥
अपराजितां वास्थाय व्रजेद्दिशमजिह्मगः।
आनिपाताच्छरीरस्य युक्तो वार्यनिलाशनः॥ ३१॥
आसां महर्षिचर्याणां त्यक्त्वान्यतमया तनुम्।
वीतशोकभयो विप्रो ब्रह्म लोके महीयते॥ ३२॥
वनेषु च विहृत्यैवं तृतीयं भागमायुषः।
चतुर्थमायुषो भागं त्यक्त्वा सङ्गान्परिव्रजेत्॥ ३३॥
आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः।
भिक्षाबलिपरिश्रान्तः प्रव्रजन्प्रेत्य वर्धते॥ ३४॥

take *Bhikṣā* there, come back to the forest and then should eat eight morsels only either with a leaf or a piece of some earthen vessel or even hand. (28) While living in the forest a *Vānaprastha Brāhmaṇa* should observe these above mentioned rules or the rules prescribed in his own *Gṛhyaśāstra* and for the sake of self- realization he should practise what is prescribed in the *Veda*s and *Upaniṣads*. (29) This is because the self-realized *Brāhmaṇa*, *Ṛṣi* and householders have practised this for the sake of enhancing their knowledge, penance and purity of body. (30) If any incurable disease occurs a *Vānaprasthī* should take only water and air and having himself fully restrained should go straight to the north-east quarter till the body ends. (31) If he gives up his body while observing either of the routines followed by the *Maharṣis*, the *Brāhmaṇa* transcends all sorrows and fears and is adored in the *Brahmaloka*. (32) This way passing the third stage of life in the forest in the fourth part e.g., *Saṁnyāsa Āśrama* the *Brāhmaṇa* must always be in the observance of renunciation abandoning all sorts of attachments. (33) Moving from one stage of life to the other, having poured oblations into the fire, having full control over

ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत्।
अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः॥ ३५॥
अधीत्य विधिवद्वेदान्पुत्रांश्चोत्पाद्य धर्मतः।
इष्ट्वा च शक्तितो यज्ञैर्मनोमोक्षे निवेशयेत्॥ ३६॥
अनधीत्य द्विजो वेदाननुत्पाद्य तथा सुतान्।
अनिष्ट्वा चैव यज्ञैश्च मोक्षमिच्छन्व्रजत्यधः॥ ३७॥
प्राजापत्यां निरूप्येष्टिं सर्ववेदसदक्षिणाम्।
आत्मन्यग्नीन्समारोप्य ब्राह्मणः प्रव्रजेद्गृहात्॥ ३८॥
यो दत्त्वा सर्वभूतेभ्यः प्रव्रजत्यभयं गृहात्।
तस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः॥ ३९॥
यस्मादण्वपि भूतानां द्विजान्नोत्पद्यते भयम्।
तस्य देहाद्विमुक्तस्य भयं नास्ति कुतश्चन॥ ४०॥
आगारादभिनिष्क्रान्तःपवित्रोपचितो मुनिः।
समुपोढेषु कामेषु निरपेक्षः परिव्रजेत्॥ ४१॥

senses, fatigued with—begging for alms and making *Bali* the renouncer attains Brahmahood after death. (34) Only after clearance of three types of debt (of the gods, *Ṛṣis* and manes) a person should decide for *Mokṣa* e.g., to adopt *Saṁnyāsa*. He goes to the hell who tries for *Mokṣa* without clearing the debts. (35) After having studied the *Vedas* in a proper manner, then procreating sons righteously performing different sacrifices as per one's capacity then only one should make up one's mind for *Mokṣa*. (36) A regenerate goes to hell who tries for *Mokṣa* without having studied *Vedas*, without having procreated sons and without having performed sacrifices. (37) A *Brāhmaṇa* should take *Saṁnyāsa* and abandon his home after having performed *Prājāpatya* sacrifice in which sacrificer donates all his possessions unreservedly. (38) One who vouchsafes fearlessness to all beings and renounces household life, to that *Brahmavādī* all luminous worlds are attained. (39) The regenerate from whom there is no cause of fear whatsoever to any being, he experiences no fear from any quarter even after he abandons his body. (40) The ascetic renouncing his home, should have with him sacred

एक एव चरेन्नित्यं सिद्ध्यर्थमसहायवान्।
सिद्धिमेकस्य संपश्यन्न जहाति न हीयते॥ ४२॥
अनग्निरनिकेतः स्याद्ग्राममन्नार्थमाश्रयेत्।
उपेक्षकोऽसंकुसुको मुनिर्भावसमाहितः॥ ४३॥
कपालं वृक्षमूलानि कुचेलमसहायता।
समता चैव सर्वस्मिन्नेतन्मुक्तस्य लक्षणम्॥ ४४॥
नाभिनन्देत मरणं नाभिनन्देत जीवितम्।
कालमेव प्रतीक्षेत निर्देशं भृतको यथा॥ ४५॥
दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिवेत्।
सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत्॥ ४६॥
अतिवादांस्तितिक्षेत नावमन्येत कंचन।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित्॥ ४७॥

things (*Daṇḍa, Kamaṇḍalu* etc.) and remain quite unconcerned if any covetable object comes. (This way) he should adopt *Saṁnyāsa* and move around. (41) Having observed that every accomplished person has attained success singlehanded, an ascetic must move alone. Such an ascetic neither abandons nor is he abandoned. (42) A renouncer who is without fire and house, may visit a village only for *Bhikṣā*. He must be unmindful of body and resolved of intellect and making a silent contemplation of *Brahma*. (43) The followings are the characteristics of a liberated person—a *Kapāla* (an earthen pot or the hard outer substance of a sizeable fruit) living underneath a tree, dirty garb, requiring no assistance, equipped with equanimity to all. (44) He should have no desire either for life or death. The renouncer should only wait for *Kāla* (time of death) just like a servant waits the order of his master. (45) One should put his step only after thoroughly seeing the ground, drink water only after having filtered with cloth, should speak what is purified with truth and should do only what he feels to be pious. (46) One should tolerate even the extremely unpalatable utterances (of an adversary), should not disrespect any person, holding this

क्रुद्ध्यन्तं न प्रतिक्रुद्ध्येदाक्रुष्टः कुशलं वदेत्।
सप्तद्वारावकीर्णां च न वाचमनृतां वदेत्॥ ४८॥
अध्यात्मरतिरासीनो निरपेक्षो निरामिषः।
आत्मनैव सहायेन सुखार्थी विचरेदिह॥ ४९॥
न चोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्यया।
नानुशासनवादाभ्यां भिक्षां लिप्सेत कर्हिचित्॥ ५०॥
न तापसैर्ब्राह्मणैर्वा वयोभिरपि वा श्वभिः।
आकीर्णं भिक्षुकैर्वान्यैरगारमुपसंव्रजेत्॥ ५१॥
क्लृप्तकेशनखश्मश्रुः पात्री दण्डी कुसुम्भवान्।
विचरेन्नियतो नित्यं सर्वभूतान्यपीडयन्॥ ५२॥
अतैजसानि पात्राणि तस्य स्युर्निर्व्रणानि च।
तेषामद्भिः स्मृतं शौचं चमसानामिवाध्वरे॥ ५३॥

mortal coil should not develop enmity with anyone. (47) One should never show anger as retaliatory gesture to anybody. Should speak sweet words even if somebody abuses him and should not utter any untruth—words which have seven doors for their entry and exit. (48) One should move around in the world always thinking of and established in *Brahma*, having no expectations or desire not even for food (*Nirāmiṣaḥ*) supported by only his own self and always desirous of the supreme bliss. (49) One should not adopt tactics as a means of his *Bhikṣā*—such as telling about the future calamities to come, *Nimitta* (omens and their possible results), astrological forecast, *Aṅga Vidyā* (palmistry), ethical discussions or expounding the scriptural sayings. (50) A *Brahmacārī* should not visit a household for *Bhikṣā* which is crowded by penancing ascetics, *Brāhmaṇas*, birds or dogs or beggars. (51) A *Saṁnyāsī* should be clean shaved with his nails cut. He should have with him a begging bowl, a *Daṇḍa* and *Kamaṇḍalu* (a staff and water pitcher). This way having full control over himself—he should ever be on the move without causing pains to any being. (52) The pots of a *Saṁnyāsī* must be non metalic and unbroken.They

अलाबुं दारुपात्रं च मृन्मयं वैदलं तथा।
एतानि यतिपात्राणि मनुः स्वायंभुवोऽब्रवीत्॥ ५४॥
एककालं चरेद्भैक्षं न प्रसज्जेत विस्तरे।
भैक्षे प्रसक्तो हि यतिर्विषयेष्वपि सज्जति॥ ५५॥
विधूमे सन्नमुसले व्यङ्गारे मुक्तवज्जने।
वृत्ते शरावसंपाते भिक्षां नित्यं यतिश्चरेत्॥ ५६॥
अलाभे न विषादी स्याल्लाभे चैव न हर्षयेत्।
प्राणयात्रिकमात्रः स्यान्मात्रासङ्गाद्विनिर्गतः॥ ५७॥
अभिपूजितलाभांस्तु जुगुप्सेतैव सर्वशः।
अभिपूजितलाभैश्च यतिर्मुक्तोऽपि बद्ध्यते॥ ५८॥
अल्पान्नाभ्यवहारेण रहःस्थानासनेन च।
ह्रियमाणानि विषयैरिन्द्रियाणि निवर्तयेत्॥ ५९॥

should be rinsed only with the water like the instruments used in a sacrifice. (53) The pots of a *Saṁnyāsī* should be made of gourd, timber, clay or bamboo—so said Manu. (54) A *Saṁnyāsī* should take *Bhikṣā* once only in a day. The number of *Bhikṣā* should in no case be more. A *Saṁnyāsī* eagerly desirous of *Bhikṣā* cultivates attachment to all sense-organs. (55) A *Saṁnyāsī* should visit a household only after the smoke rings stop rising from the houses, when no sound of pestles are heard, when the fire is extinguished, when the family members have finished their meals and when the defiled utensils have been collected and taken out of the kitchen. (56) A *Saṁnyāsī* should not feel ill in case he does not get *Bhikṣā* nor elevated if he gets it. He should take only that much which is only sufficient for his bodily maintenance. He should have no relish or attachment even to his *Daṇḍa* and *Kamaṇḍalu*. (57) He should always avoid *Bhikṣā* which is coupled with respect and veneration since the venerated *Bhikṣā* may bind a *Saṁnyāsī* even otherwise liberated. (58) A *Saṁnyāsī* should bridle his sense-organs if inclined towards their objects by taking scanty food and residing alone. (59)

इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च।
अहिंसया च भूतानाममृतत्वाय कल्पते॥ ६०॥
अवेक्षेत गतीर्नॄणां कर्मदोषसमुद्भवाः।
निरये चैव पतनं यातनाश्च यमक्षये॥ ६१॥
विप्रयोगं प्रियैश्चैव संयोगं च तथाऽप्रियैः।
जरया चाभिभवनं व्याधिभिश्चोपपीडनम्॥ ६२॥
देहादुत्क्रमणं चास्मात्पुनर्गर्भे च संभवम्।
योनिकोटिसहस्रेषु सृतीश्चास्यान्तरात्मनः॥ ६३॥
अधर्मप्रभवं चैव दुःखयोगं शरीरिणाम्।
धर्मार्थप्रभवं चैव सुखसंयोगमक्षयम्॥ ६४॥
सूक्ष्मतां चान्ववेक्षेतयोगेन परमात्मनः।
देहेषु च समुत्पत्तिमुत्तमेष्वधमेषु च॥ ६५॥
दूषितोऽपि चरेद्धर्मं यत्र तत्राश्रमे रतः।
समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम्॥ ६६॥

By restraining sense-organs, killing attraction and aversion and non-injury to the beings a *Saṁnyāsī* becomes fit for liberation (immortality). (60) He should take notice of how the evil deeds result into the substandard species, their fall into the hells and different types of tortures undergone through in the abode of Yama. (61) He should further take notice of coming across with the unfavourables and separation from the agreeable ones; being overpowered by the old age and suffering from several diseases. (62) He should take notice of the *Ātmā* abandoning this body then reentry into the womb and rebirth in the thousands of crores of species. (63) He should take notice of the fact that the body holders get pain on account of their irreligious deeds and inexhaustible pleasure on account of righteous deeds. (64) He should always ponder over the subtle nature of *Paramātmā* through *Yoga* and also the rebirth of *Ātmā* in superior, mediocre and inferior categories of body. (65) One should follow strictly the routine of an *Āśrama* he is in, even though it may have drawbacks being equipoised to all beings as outer characteristic

फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम्।
न नाम ग्रहणादेव तस्य वारि प्रसीदति॥ ६७॥
संरक्षणार्थं जन्तूनां रात्रावहनि वा सदा।
शरीरस्यात्यये चैव समीक्ष्य वसुधां चरेत्॥ ६८॥
अह्ना रात्र्या च याञ्जन्तून्हिनस्त्यज्ञानतो यतिः।
तेषां स्नात्वा विशुद्ध्यर्थं प्राणायामान्षडाचरेत्॥ ६९॥
प्राणायामा ब्राह्मणस्य त्रयोऽपि विधिवत्कृताः।
व्याहृतिप्रणवैर्युक्ता विज्ञेयं परमं तपः॥ ७०॥
दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात्॥ ७१॥
प्राणायामैर्दहेद्दोषान्धारणाभिश्च किल्बिषम्।
प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान्गुणान्॥ ७२॥
उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः।
ध्यानयोगेन संपश्येद्गतिमस्यान्तरात्मनः॥ ७३॥

marks are not causative to *Dharma*. (66) Even though the *Kataka* fruit has property to purify the water yet by merely uttering its name water is never purified. (67) Even if one is sick still he must be careful to watch the ground for avoiding any possible injury to any insect etc. This way he should move around the world. (68) Whatever creatures a *Saṁnyāsī* kills unknowingly during day or night in order to purify himself from that sin of *Hiṁsā* he should take bath and practise six rounds of *Prāṇāyāma*. (69) Even three rounds of *Prāṇāyāma* coupled with the *Vyāhṛtis* and *Praṇava* should be considered as the best penance for a *Brāhmaṇa*. (70) Just as the dross of a metal is burnt through heating it in the fire even so the faults of senses are burnt through *Prāṇāyāma*. (71) One should eradicate the bodily faults like diseases through *Prāṇāyāma*; through *Dhāraṇā* (concentrating the mind on God) the sins, through *Pratyāhāra* (withdrawing the senses from the objects) attachment with the world and through meditation undivine traits like lust, anger etc. (72) A *Saṁnyāsī* must visualise the resultant condition of the

सम्यग्दर्शनसंपन्नः कर्मभिर्न निबद्ध्यते।
दर्शनेन विहीनस्तु संसारं प्रतिपद्यते॥ ७४॥
अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्मभिः।
तपसश्चरणैश्चोग्रैः साधयन्तीह तत्पदम्॥ ७५॥
अस्थिस्थूणं स्नायुयुतं मांसशोणितलेपनम्।
चर्मावनद्धं दुर्गन्धि पूर्णं मूत्रपुरीषयोः॥ ७६॥
जराशोकसमाविष्टं रोगायतनमातुरम्।
रजस्वलमनित्यं च भूतावासमिमं त्यजेत्॥ ७७॥
नदीकूलं यथा वृक्षो वृक्षं वा शकुनिर्यथा।
तथा त्यजन्निमंदेहं कृच्छ्राद्ग्राहाद्विमुच्यते॥ ७८॥
प्रियेषु स्वेषु सुकृतमप्रियेषु च दुष्कृतम्।
विसृज्य ध्यानयोगेन ब्रह्माभ्येति सनातनम्॥ ७९॥

inner self (through sinful committings or otherwise) in the form of rebirth into the superior or inferior species which is not possible for those who have not inculcated divine qualities in them. (73) A self-realized person is not bound by shackles of *Karma* whereas the unrealized one comes to the world again and again. (74) The ascetics attain their supreme position through *Ahiṁsā,* non-attachment to the sense-objects, performing lawful duties prescribed by the *Vedas* and practising severe penance. (75) A *Sādhaka* should have no attachment to this body which is built on the pillars of bones with tendons connecting muscles with the bones smeared with flesh and blood, covered by skin, full of excreta with foul smell, overpowered by old age and sorrow, home of the diseases suffering from hunger and thirst, desirous of gross enjoyments, momentary and built of the five gross elements. (76-77) Just as a tree on the bank of a river abandons the bank (falls into the river and is swept away) and the birds leave that tree on their own sweet will even so a *Saṁnyāsī* abandons this body and is freed from the cycle of birth and death. (78) A *Saṁnyāsī* depositing his virtues in his nears and dears and vices in his opponents through his *Dhyānayoga*

यदा भावेन भवति सर्वभावेषु निःस्पृहः।
तदा सुखमवाप्नोति प्रेत्य चेह च शाश्वतम्॥ ८०॥
अनेन विधिना सर्वांस्त्यक्त्वा सङ्गाञ्छनैः शनैः।
सर्वद्वन्द्वविनिर्मुक्तो ब्रह्मण्येवावतिष्ठते॥ ८१॥
ध्यानिकं सर्वमेवैतद्यदेतभिशब्दितम्।
न ह्यनध्यात्मवित्कश्चित्क्रियाफलमुपाश्नुते॥ ८२॥
अधियज्ञं ब्रह्म जपेदाधिदैविकमेव च।
आध्यात्मिकं च सततं वेदान्ताभिहितं च यत्॥ ८३॥
इदं शरणमज्ञानामिदमेव विजानताम्।
इदमन्विच्छतां स्वर्गमिदमानन्त्यमिच्छताम्॥ ८४॥
अनेन क्रमयोगेन परिव्रजति यो द्विजः।
स विधूयेह पाप्मानं परं ब्रह्माधिगच्छति॥ ८५॥
एष धर्मोऽनुशिष्टो वो यतीनां नियतात्मनाम्।
वेदसंन्यासिकानां तु कर्मयोगं निबोधत॥ ८६॥

attains to the eternal *Brahma*. (79) When a *Saṁnyāsī* realizing faults of worldly objects becomes totally unconcerned with and unmindful of them then only he attains perpetual pleasure here and in the other worlds after death. (80) In this way discarding all attachments one by one indifferent to all pairs of opposite the striver merges with the *Brahma*. (81) Whatever has been said above is possible only through meditation. Nobody who is devoid of spiritual knowledge can attain any result from practising so-called meditation. (82) The striver should recite the *Veda Mantras* pertaining to sacrifices and particular deities then the *Mantras* coming in the *Upaniṣads* expounding the real nature of *Ātmā* and *Brahma*. (83) The *Vedas* are the only refuge to those who do not know anything, to those also who know the *Vedas*, to those also who desire heaven and to those also who seek for eternality. (84) The *Brāhmaṇa* who follows the above said routine of *Saṁnyāsa* destroys all sins in the world and in the end attains the Supreme *Brahma*. (85) (Now Bhṛgu says to the *Munis*) I have so far taught you the *Dharma* of self restrained

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः॥ ८७॥
सर्वेऽपि क्रमशस्त्वेते यथाशास्त्रं निषेविताः।
यथोक्तकारिणं विप्रं नयन्ति परमां गतिम्॥ ८८॥
सर्वेषामपि चैतेषां वेदस्मृतिविधानतः।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान्बिभर्ति हि॥ ८९॥
यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम्।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम्॥ ९०॥
चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः।
दशलक्षणको धर्मः सेवितव्यः प्रयत्नतः॥ ९१॥
धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्॥ ९२॥

Saṁnyāsīs (all the four) in common. Now I will tell you about the *Karmayoga* of *Veda Saṁnyāsīs*. According to Govindarāja *Veda Saṁnyāsīs* are those who have given up Vedic rituals. The lexicons like Monier Williams and Apte are of the same opinion but the famous commentator Kullūka differs from him. (86) The *Brahmacarya*, *Gṛhastha*, *Vānaprastha* and *Saṁnyāsa*—all these four *Āśramas* are born of the *Gṛhasthāśrama* itself. (87) These four *Āśramas* properly attended as per the injunctions of *Śāstras* and duties thereof performed in a prescribed manner lead a *Brāhmaṇa* to the supreme goal. (88) Out of all these four *Gṛhasthāśrama* has been said by the *Vedas* and *Smṛtis* to be the best as it is the only *Āśrama* that sustains all others. (89) Just as all big and small rivers go to the ocean and merge therein even so all people belonging to the other three *Āśramas* depend on the householders for their support and sustenance.(90) It is imperative for all regenerates belonging to any of the four *Āśramas* to follow *Dharma* with ten characteristic marks carefully. (91) Steadfastness, forbearance, self restraint, non-thieving, purity, control over the sense-organs, intellect, self-knowledge, truthfulness and absence of anger—these ten qualities

दशलक्षणानि धर्मस्य ये विप्राः समधीयते।
अधीत्य चानुवर्तन्ते ते यान्ति परमां गतिम्॥ ९३॥
दशलक्षणकं धर्ममनुतिष्ठन्समाहितः।
वेदान्तं विधिवच्छ्रुत्वा संन्यसेदनृणो द्विजः॥ ९४॥
संन्यस्य सर्वकर्माणि कर्मदोषानपानुदन्।
नियतो वेदमभ्यस्य पुत्रैश्वर्ये सुखं वसेत्॥ ९५॥
एवं संन्यस्य कर्माणि स्वकार्यपरमोऽस्पृहः।
संन्यासे नापहत्यैनः प्राप्नोति परमां गतिम्॥ ९६॥
एष वोऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः।
पुण्योऽक्षयफलः प्रेत्य राज्ञां धर्मं निबोधत॥ ९७॥

are the characteristic marks of *Dharma*. (92) The *Brāhmaṇas* who grasp the ten characteristic of *Dharma* and follow them scrupulously, go to the supreme abode. (93) A *Brāhmaṇa* while strictly following the ten faceted *Dharma* with concentration of mind, hearing Vedantic teachings in a right manner and getting free from all the three debts, should go for *Saṁnyāsa*. (94) Abandoning all actions, destroying all sins accruing from *Karma* by practising *Prāṇāyāma* (*M. S.* VI. 69). Studying *Vedas* single mindedly entrusting with his son all the domestic charges including his own maintenance, should be carefree and live in the house etc., (it is called *Veda Saṁnyāsa* or *Kuṭīcara Saṁnyāsa*. (95) In this way giving up all household chores, considering the self-realization as Supreme goal being absolutely desireless destroying all sins through *Saṁnyāsa*, the ascetic attains the supreme goal. (96) (Bhṛgu says) I have told you so far four *Āśrama Dharmas* of a *Brāhmaṇa* which is full of virtues and conducive of inexhaustible fruits. Now listen the *Kṣatriya Dharma*. (97)

Thus ends chapter VI in Manusmṛti.

Chapter VII

राजधर्मान्प्रवक्ष्यामि यथावृत्तो भवेन्नृपः।
संभवश्च यथा तस्य सिद्धिश्च परमा यथा॥ १॥
ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि।
सर्वस्यास्य यथान्यायं कर्तव्यं परिरक्षणम्॥ २॥
अराजके हि लोकेऽस्मिन्सर्वतो विद्रुते भयात्।
रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभुः॥ ३॥
इन्द्रानिलयमार्काणामग्नेश्च वरुणस्य च।
चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः॥ ४॥
यस्मादेषां सुरेन्द्राणां मात्राभ्यो निर्मितो नृपः।
तस्मादभिभवत्येष सर्वभूतानि तेजसा॥ ५॥
तपत्यादित्यवच्चैष चक्षूंषि च मनांसि च।
न चैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम्॥ ६॥

Now I am going to tell you the norms of conduct for a king—how he should behave—how the office of a king originated and following what lines a king attains supreme success. (1) A king investitured with *Brāhma Saṁskāra* (sacred thread) as per scriptural rules should protect his subjects following the norms of justice. (2) When there was no king, all people ran away helter-skelter due to the fear of stronger ones. Then god created the king for the protection of all beings. (3) God made the king taking out, eternal essence of Indra, Vāyu, Yama, Sūrya, Agni, Varuṇa, Candramā and Kubera partially. (4) Since the king has been made of a fraction of all these superior gods so he overpowers all creatures with his splendour. (5) Like sun-god he dazzles the eyes and minds of everyone and nobody in the kingdom dares to look at him face to face. (6)

सोऽग्निर्भवति वायुश्च सोऽर्कः सोमः स धर्मराट्।
स कुबेरः स वरुणः स महेन्द्रः प्रभावतः॥ ७ ॥
बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः।
महती देवता ह्येषा नररूपेण तिष्ठति॥ ८ ॥
एकमेव दहत्यग्निर्नरं दुरुपसर्पिणम्।
कुलं दहति राजाग्निः सपशुद्रव्यसंचयम्॥ ९ ॥
कार्यं सोऽवेक्ष्य शक्तिं च देशकालौ च तत्त्वतः।
कुरुते धर्मसिद्ध्यर्थं विश्वरूपं पुनः पुनः॥ १०॥
यस्य प्रसादे पद्मा श्रीर्विजयश्च पराक्रमे।
मृत्युश्च वसति क्रोधे सर्वतेजोमयो हि सः॥ ११॥
तं यस्तु द्वेष्टि संमोहात्स विनश्यत्यसंशयम्।
तस्य ह्याशु विनाशाय राजा प्रकुरुते मनः॥ १२॥
तस्माद्धर्मं यमिष्टेषु स व्यवस्येन्नराधिपः।
अनिष्टं चाप्यनिष्टेषु तं धर्मं न विचालयेत्॥ १३॥

Through his majesty he holds the forms of fire, wind, sun, moon, Yama, Kubera, Varuṇa and Indra. (7) A king even though child should not be disregarded taking him as an ordinary person because a great god dwells in him in the form of a man. (8) The fire burns only him who happens to fall in it but the fire of royal wrath destroys his own person alongwith the family, domestic animals and hoarded wealth. It spares nothing. (9) The king observing the magnitude of work, his capacity, place and time, considering pros and cons again and again appears in different forms (mood) in order to accomplish perfection of *Dharma.* (10) There abides Lakṣmī in his grace, victory in his valour and death in his anger. So he combines in him all splendrous forces. (11) Who ignorantly develops enmity with him gets perished no doubt. The king makes his mind for quick destruction of such a person. (12) Therefore whatever laws the king promulgates for the good of the righteous and destruction of evils—they should not be disobeyed. (13)

तस्यार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम्।
ब्रह्मतेजोमयं दण्डमसृजत्पूर्वमीश्वरः॥ १४॥
तस्य सर्वाणि भूतानि स्थावराणि चराणि च।
भयाद्भोगाय कल्पन्ते स्वधर्मान्न चलन्ति च॥ १५॥
तं देशकालौ शक्तिं च विद्यां चावेक्ष्य तत्त्वतः।
यथार्हतः संप्रणयेन्नरेष्वन्यायवर्तिषु॥ १६॥
स राजा पुरुषो दण्डः स नेता शासिता च सः।
चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूः स्मृतः॥ १७॥
दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति।
दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर्बुधाः॥ १८॥
समीक्ष्य स धृतः सम्यक्सर्वा रञ्जयति प्रजाः।
असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः॥ १९॥
यदि न प्रणयेद्राजा दण्डं दण्ड्येष्वतन्द्रितः।
शूले मत्स्यानिवापक्ष्यन्दुर्बलान्बलवत्तराः॥ २०॥

For the success of royal endeavours the creator Brahmā first of all created *Dharma* as his son in the form of the luminous sceptre of Brahmā. (14) Due to the fear of that sceptre all beings—immobile and mobile are capable of enjoying pleasure and do not deviate from the path of law. (15) So, the king should award punishment befitting to the criminal acts after fully considering the place, time and capacity and fully looking into the scriptures. (16) The same sceptre is king, the same is *Puruṣa*, the same is leader and administrator also, the same is a guarantee for the *Dharma* of all the four *Āśramas*. (17) It is sceptre which rules over the subjects. It protects them. It is sceptre which keeps awake while everybody sleeps. The wise regard the sceptre to be *Dharma* itself. (18) If awarded after scrupulous consideration makes the subject happy and unscrupulously awarded causes all-side destruction. (19) If the king ever vigilant, does not utilise his punishing power with those who deserve it, the stronger ones may eat away the weaklings like fishes hooked and baked. (20)

अद्यात्काकः पुरोडाशं श्वा च लिह्याद्धविस्तथा।
स्वाम्यं च न स्यात्कस्मिंश्चित्प्रवर्तेताधरोत्तरम्॥ २१॥
सर्वो दण्डजितो लोको दुर्लभो हि शुचिर्नरः।
दण्डस्य हि भयात्सर्वं जगद्भोगाय कल्पते॥ २२॥
देवदानवगन्धर्वा रक्षांसि पतगोरगाः।
तेऽपि भोगाय कल्पन्ते दण्डेनैव निपीडिताः॥ २३॥
दुष्येयुः सर्ववर्णाश्च भिद्येरन्सर्वसेतवः।
सर्वलोकप्रकोपश्च भवेद्दण्डस्य विभ्रमात्॥ २४॥
यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा।
प्रजास्तत्र न मुह्यन्ति नेता चेत्साधु पश्यति॥ २५॥
तस्याहुः संप्रणेतारं राजानं सत्यवादिनम्।
समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम्॥ २६॥
तं राजा प्रणयन्सम्यक् त्रिवर्गेणाभिवर्धते।
कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते॥ २७॥

The crow will be free to eat the *Puroḍāśa* and dogs to lick the oblation material. Nobody will have any authority of ownership. The vice may overlap the virtue. (21) The virtuous persons are rare. The rest of the society is regulated by the punishment only. All creatures undergo through what they deserve only due to the fear of punishment. (22) The gods, demons, Gandharvas, *Rākṣasas,* birds and serpents all of them observe the law only due to the fear of punishment. (23) If the sceptre is unjudicious, all the four *Varṇas* may get corrupted, the bridges of social decorum may get destroyed and there may be a state of anarchy. (24) Where the black in form and red-eyed (that is the way the *Daṇḍa* is described in the *Śāstras*) and sin-killer *Daṇḍa* is active e.g., where the ruler utilizes the sceptre judiciously and impartially, the subjects are never confused or perturbed. (25) The king who is supposed to use that sceptre must be speaking truth, doing everything only after considering pros and cons, wise, and knower of *Dharma, Artha* and *Kāma.* (26) The king using sceptre judiciously enhances

दण्डो हि सुमहत्तेजो दुर्धरश्चाकृतात्मभिः।
धर्माद्विचलितं हन्ति नृपमेव सबान्धवम्॥ २८॥
ततो दुर्गं च राष्ट्रं च लोकं च सचराचरम्।
अन्तरिक्षगतांश्चैव मुनीन्देवांश्च पीडयेत्॥ २९॥
सोऽसहायेन मूढेन लुब्धेनाकृतबुद्धिना।
न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च॥ ३०॥
शुचिना सत्यसंधेन यथाशास्त्रानुसारिणा।
प्रणेतुं शक्यते दण्डः सुसहायेन धीमता॥ ३१॥
स्वराष्ट्रे न्यायवृत्तः स्याद्भृशदण्डश्च शत्रुषु।
सुहृत्स्वजिह्मः स्निग्धेषु ब्राह्मणेषु क्षमान्वितः॥ ३२॥
एवंवृत्तस्य नृपतेः शिलोञ्छेनापि जीवतः।
विस्तीर्यते यशो लोके तैलबिन्दुरिवाम्भसि॥ ३३॥

Dharma, Artha and *Kāma* of his own as well as of subjects. On the contrary the king who is lustful, partial and mean is destroyed by that same sceptre. (27) The sceptre is the greatest effulgence impossible for unrestrained persons to hold. If the king deviates from his *Dharma* the same sceptre destroys him root and branch. (28) Then that sceptre due to its misuse becomes a source of pain and torture to the fort, kingdom, the world with all beings mobile and immobile and the *Munis* and gods dwelling in the intermediary region. (29) The sceptre cannot be held and used by a king unassisted by administrative and military staff, and unscrupulous, greedy, having no knowledge of scriptures and infatuated with the sensuousness. (30) Only a wise king who is pious, committed to truthfulness, follower of scriptural injunctions and well-assisted by proper staff may make rightful use of it. (31) A good king is he who propagates justice in his territory, who inflicts severe punishment on his enemies, straightforward to his friends and tolerant to the affectionate *Brāhmaṇas*. (32) A king of such a high character, even if he has to earn his livelihood through *Śilońcha* means has his fame wide spread in the world just as oil spreads on the surface of the water. (33)

अतस्तु विपरीतस्य नृपतेरजितात्मनः।
संक्षिप्यते यशो लोके घृतबिन्दुरिवाम्भसि॥ ३४॥
स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः।
वर्णानामाश्रमाणां च राजा सृष्टोऽभिरक्षिता॥ ३५॥
तेन यद्यत्सभृत्येन कर्तव्यं रक्षता प्रजाः।
तत्तद्वोऽहं प्रवक्ष्यामि यथावदनुपूर्वशः॥ ३६॥
ब्राह्मणान्पर्युपासीत प्रातरुत्थाय पार्थिवः।
त्रैविद्यवृद्धान्विदुषस्तिष्ठेत्तेषां च शासने॥ ३७॥
वृद्धांश्च नित्यं सेवेत विप्रान्वेदविदः शुचीन्।
वृद्धसेवी हि सततं रक्षोभिरपि पूज्यते॥ ३८॥
तेभ्योऽधिगच्छेद्विनयं विनीतात्मापि नित्यशः।
विनीतात्मा हि नृपतिर्न विनश्यति कर्हिचित्॥ ३९॥
बहवोऽविनयान्नष्टा राजानः सपरिच्छदाः।
वनस्था अपि राज्यानि विनयात्प्रतिपेदिरे॥ ४०॥
वेनो विनष्टोऽविनयान्नहुषश्चैव पार्थिवः।
सुदाः पैजवनश्चैव सुमुखो निमिरेव च॥ ४१॥

And a king contrary to the above who has no control over his mind and senses has his fame shrinking more and more just like ghee on the surface of water. (34) The creator has created the king to protect the people of all castes and *Āśramas* following their respective *Dharmas*. (35) Now I am going to tell you one by one what a king alongwith his assisting staff should do for the protection of subjects. (36) Everyday getting up in the morning a king should adore the *Brāhmaṇas* expert in three *Vedas* and scholarly. The king should follow their instructions. (37) The king should always serve the elderly *Brāhmaṇas*, the knowers of *Veda* because one who serves the elders is adored by even *Rākṣasas*. (38) A king although modest should learn decency of behaviour from those elderly *Brāhmaṇas* as a modest king never falls. (39) There have been many kings who were uprooted alongwith all their paraphernalia because of their rude behaviour. There have been many who were uplifted to the throne due to their modesty. (40) Vena, Nahuṣa, Sudā the son of Pijavana,

पृथुस्तु विनयाद्राज्यं प्राप्तवान्मनुरेव च।
कुबेरश्च धनैश्वर्यं ब्राह्मण्यं चैव गाधिजः॥ ४२॥
त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम्।
आन्वीक्षिकीं चात्मविद्यां वार्तारम्भांश्च लोकतः॥ ४३॥
इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम्।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः॥ ४४॥
दश कामसमुत्थानि तथाष्टौ क्रोधजानि च।
व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत्॥ ४५॥
कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः।
वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्वात्मनैव तु॥ ४६॥
मृगयाऽक्षो दिवास्वप्नः परिवादः स्त्रियो मदः।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥ ४७॥
पैशुन्यं साहसं द्रोह ईर्ष्या सूयार्थदूषणम्।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥ ४८॥

Sumukha and Nimi—all perished due to their immodesty. (41) On account of their modesty Pṛthu and Manu got kingdom, Kubera plenty of riches and Viśwāmitra Brahmanhood. (42) A king should learn the three *Vedas* from the experts of *Vedic* lores, polity the eternal, logic, spiritual science and the secular behaviours from the experts of concerned subjects. (43) He should practise *Yoga* night and day in order to control his sense-organs as it is only a self restrained king who can have the subjects under control. (44) The king must shun ten demerits born of lust and eight born of anger. These eighteen are calamitous in result (these will be enumerated). (45) A king infatuated with the evils born of lust is deprived of *Artha* and *Kāma* but the evil tendencies born of anger will destroy his very *Ātmā*. (46) Hunting, gambling, sleeping in the day, unduly criticising others, women, wine, music (vocal and instrumental) and dance and purposeless wandering—these ten are born of lust. (47) Backbiting, daredevilry, malice, jealousy, finding faults with others, *Arthadūṣaṇa* (malicious transactions), harshness

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ॥ ४९॥
पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे॥ ५०॥
दण्डस्य पातनं चैव वाक्पारुष्यार्थदूषणे।
क्रोधजेऽपि गणे विद्यात्कष्टमेतत्त्रिकं सदा॥ ५१॥
सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान्॥ ५२॥
व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते।
व्यसन्यधोऽधो व्रजति स्वर्यात्यव्यसनी मृतः॥ ५३॥
मौलाञ्छास्त्रविदः शूराँल्लब्धलक्षान्कुलोद्भवान्।
सचिवान्सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान्॥ ५४॥
अपि यत्सुकरं कर्म तदप्येकेन दुष्करम्।
विशेषतोऽसहायेन किं तु राज्यं महोदयम्॥ ५५॥

of speech and severity of punishment—these eight are evils born of anger. (48) And what is recognised by the scholars as the very root of these two (lust and anger) is greed. These two are born of greed which a king should conquer by all means. (49) Out of the evils born of lust the following four are most harmful. They are respectively drinking wine, gambling, indulgence in women and hunting. (50) The three evils out of eight born of anger are most harmful and they are unduly severe punishment, abusive language and faulty monetary transactions. (51) The four evils of the lust group and three of the anger are generally a weakness of all kings. Out of these the former should be regarded more harmful than the latter by a wise king. (52) Between such evils and the death the evils are said to be deadlier because the vicious person falls down and down whereas the virtuous goes to heaven after death. (53) The king should appoint seven or eight ministers who are high-bred tried and trusted, who are faithful and rendering services from generations together, well versed in scriptures, expert in military science. (54) Even an easy job becomes

तैः सार्धं चिन्तयेन्नित्यं सामान्यं संधिविग्रहम्।
स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च॥५६॥
तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक्।
समस्तानां च कार्येषु विदध्याद्धितमात्मनः॥५७॥
सर्वेषां तु विशिष्टेन ब्राह्मणेन विपश्चिता।
मन्त्रयेत्परमं मन्त्रं राजा षाड्गुण्यसंयुतम्॥५८॥
नित्यं तस्मिन्समाश्वस्तः सर्वकार्याणि निःक्षिपेत्।
तेन सार्धं विनिश्चित्य ततः कर्म समारभेत्॥५९॥
अन्यानपि प्रकुर्वीत शुचीन्प्राज्ञानवस्थितान्।
सम्यगर्थसमाहर्तॄनमात्यान्सुपरीक्षितान् ॥६०॥
निर्वर्तेतास्य यावद्भिरितिकर्तव्यता नृभिः।
तावतोऽतन्द्रितान्दक्षान्प्रकुर्वीत विचक्षणान्॥६१॥

difficult for one single person particularly unassisted by others. Then what to talk of a gigantic task like state administration. (55) The king must discuss diplomatic affairs (whether or how to make a compromise or wage war) *Sthāna* (*Daṇḍa,* treasury, town and nation), *Samudaya* (agriculture, mining, taxation etc.,), military defence, proper utilisation of finances. (56) The king should consult the ministers both severally and jointly and then make his own decision beneficial for his interest. (57) The king should rely and particularly consult who is a *Brāhmaṇa* senior in his ministers, scholarly and foresighted on the six specific points of polity. (58) Besides this having full faith in that *Brāhmaṇa* minister he should assign all important work to him and only after discussing with him all pros and cons he may start any project. (59) The king should appoint other ministers also who are unblemished in character, wise, with a balanced mind, who are committed to righteous means of earning money and are well tried. (60) The king should appoint staff sufficient but not surplus who are wise, always vigilant and clever and capable of managing all state affairs. (61)

तेषामर्थे नियुञ्जीत शूरान्दक्षान्कुलोद्गतान्।
शुचीनाकरकर्मान्ते भीरूनन्तर्निवेशने॥ ६२॥
दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम्।
इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुलोद्गतम्॥ ६३॥
अनुरक्तः शुचिर्दक्षः स्मृतिमान्देशकालवित्।
वपुष्मान्वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते॥ ६४॥
अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया।
नृपतौ कोशराष्ट्रे च दूते सन्धिविपर्ययौ॥ ६५॥
दूत एव हि संधत्ते भिनत्त्येव च संहतान्।
दूतस्तत्कुरुते कर्म भिद्यन्ते येन मानवाः॥ ६६॥
स विद्यादस्य कृत्येषु निगूढेङ्गितचेष्टितैः।
आकारमिङ्गितं चेष्टां भृत्येषु च चिकीर्षितम्॥ ६७॥

Out of those the king should assign the finance to those who are brave, skilful and coming from aristocratic families. Those who are pious but of timid nature should be assigned light jobs inside the fort. (62) The king should select as an emissary a person who is expert in scriptures, who could read the intention from gestures, physical appearances and features, who is a man of character, clever and belonging to a high family. (63) That person may be an ideal envoy who really loves his king, pious, dexterous, intelligent, who could feel easy at any place, time or circumstance, handsome and strongly built, fearless and a good orator. (64) Commander is in charge of military forces which keep the entire country under control. The king should have treasury and nation in his own hands whereas polity should be entrusted with ambassadors. (65) It is the envoy who brings together parties otherwise estranged. On the other hand he creates a rift in a united force. Envoy does something which makes the enemy divided. (66) A clever envoy should try to detect through the features and gestures of the royal workers deputed for administrative jobs. The intention of the enemy king and how he feels. (67)

बुद्ध्वा च सर्वं तत्त्वेन परराजचिकीर्षितम्।
तथा प्रयत्नमातिष्ठेद्यथात्मानं न पीडयेत्॥ ६८॥
जाङ्गले सस्यसंपन्नमार्यप्रायमनाविलम्।
रम्यमानतसामन्तं स्वाजीव्यं देशमावसेत्॥ ६९॥
धन्वदुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव वा।
नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम्॥ ७०॥
सर्वेण तु प्रयत्नेन गिरिदुर्गं समाश्रयेत्।
एषां हि बाहुगुण्येन गिरिदुर्गं विशिष्यते॥ ७१॥
त्रीण्याद्यान्याश्रितास्त्वेषां मृगगर्ताश्रयाऽप्सराः।
त्रीण्युत्तराणि क्रमशः प्लवङ्गमनरामराः॥ ७२॥
यथा दुर्गाश्रितानेतान्नोपहिंसन्ति शत्रवः।
तथारयो न हिंसन्ति नृपं दुर्गसमाश्रितम्॥ ७३॥

After finding out the future plans of the enemy king accurately he should make every effort to keep his side quite safe and secure. (68) A king should select a place for his dwelling which is agriculturally rich, which is inhabited by religious persons, free from diseases and beautiful, where the neighbours are disciplined and modest and which can afford easy means of livelihood. (69) The abode of a king must be a *Dhanvadurga* (a fort surrounded from all sides by a desert expanding forty to fifty miles). *Mahīdurga* (built of stones etc., with the walls quite thick and strong), *Abdurga* (the fort surrounded by waters) *Vārkṣadurga* (fort surrounded by forests dense with trees and thorny bushes at least one *Yojna* deep), *Nṛdurga* (defended by armed men competent and huge in number) and finally *Giridurga* (a fort erected on a mountain not easily accessible). (70) Out of these six types of forts the king should go for hill fort as it is full of merits and qualities.(71) The first three of them are respectively shelters of animals, creatures living in the holes like mouse and snakes etc., aquatic animals. The latter three are that of monkeys, men and gods. (72) Just as the enemies cannot kill the hunt while they live in their forts

एकः शतं योधयति प्राकारस्थो धनुर्धरः।
शतं दशसहस्राणि तस्माद्दुर्गं विधीयते॥ ७४॥
तत्स्यादायुधसंपन्नं धनधान्येन वाहनैः।
ब्राह्मणैः शिल्पिभिर्यन्त्रैर्यवसेनोदकेन च॥ ७५॥
तस्य मध्ये सुपर्याप्तं कारयेद्गृहमात्मनः।
गुप्तं सर्वर्तुकं शुभ्रं जलवृक्षसमन्वितम्॥ ७६॥
तदध्यास्योद्वहेद्भार्यां सवर्णां लक्षणान्विताम्।
कुले महति संभूतां हृद्यां रूपगुणान्विताम्॥ ७७॥
पुरोहितं च कुर्वीत वृणुयादेव चर्त्विजः।
तेऽस्य गृह्याणि कर्माणि कुर्युर्वैतानिकानि च॥ ७८॥
यजेत राजा क्रतुभिर्विविधैराप्तदक्षिणैः।
धर्मार्थं चैव विप्रेभ्यो दद्याद्भोगान्धनानि च॥ ७९॥
सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद्बलिम्।
स्याच्चाम्नायपरो लोके वर्तेत पितृवन्नृषु॥ ८०॥

similarly the enemies of a king can do no harm to him while he is sheltered by a fort. (73) An archer even though single can fight out one hundred soldiers if he is fortified. One hundred such archers can fight out a strength of ten thousand soldiers. (74) There should be a plentiful store of weapons, wealth, food grains, vehicles, *Brāhmaṇas,* craft men, machines chaff and hey and water. (75) In the centre of such a fort the king should make his residential palace built sufficiently big and self-sufficient, well guarded, comfortable for all seasons shining, full of trees and water reservoirs. (76) Living in that palace the king should marry a high bred girl from his own caste having all auspicious characteristics, beautiful and equipped with all good qualities. (77) He should appoint a religious priest and select *Ṛtviks* to perform *Gṛhyakarmas* who should do the peace work also *(Śāntikarmas).* (78) Then for maintenance of *Dharma* he should perform various sacrifices donating plentiful sacrificial fee and other similar donations of varieties and wealth to the *Brāhmaṇas.* (79) The king through his officials may realise

अध्यक्षान्विविधान्कुर्यात्तत्र तत्र विपश्चितः।
तेऽस्य सर्वाण्यवेक्षेरन्नृणां कार्याणि कुर्वताम्॥ ८१॥
आवृत्तानां गुरुकुलाद्विप्राणां पूजको भवेत्।
नृपाणामक्षयो ह्येष निधिर्ब्राह्मोऽभिधीयते॥ ८२॥
न तं स्तेना न चामित्रा हरन्ति न च नश्यति।
तस्माद्राज्ञा निधातव्यो ब्राह्मणेष्वक्षयो निधिः॥ ८३॥
न स्कन्दते न व्यथते न विनश्यति कर्हिचित्।
वरिष्ठमग्निहोत्रेभ्यो ब्राह्मणस्य मुखे हुतम्॥ ८४॥
सममब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे।
प्राधीते शतसाहस्त्रमनन्तं वेदपारगे॥ ८५॥
पात्रस्य हि विशेषेण श्रद्दधानतयैव च।
अल्पं वा बहु वा प्रेत्य दानस्य फलमश्नुते॥ ८६॥

annual tax from the people following the injunctions of *Śāstras* and his behaviour to the people must be fatherly. (80) He should appoint different scholarly supervisory staff to supervise different departmental performances. These superintendents should superintend the work of government personnels. (81) The king should properly adore the *Brāhmaṇa* graduates coming from the *Gurukulas* as they are an inexhaustible Brahmanical treasure to the king. (82) That treasure the thieves cannot steal nor can the enemy snatch nor can it ever perish. Therefore the king should deposit this inexhaustible treasure among the *Brāhmaṇas* e.g., he should encourage *Brāhmaṇas* to cultivate knowledge. (83) The oblations poured into the mouth of *Brāhmaṇas* is superior to that poured into fire (feeding *Brāhmaṇa* is better than any *Agnihotra*.) This is because it does not go astray—nor does it dry nor perish. (84) Donation given to a non-*Brāhmaṇa* yields ordinary fruits; to so-called *Brāhmaṇas* not following *Dharma*, yields double result; to the learned *Brāhmaṇas* it becomes one lakh times and to the *Brāhmaṇa* expert in Vedic lores it becomes uncountably more. (85) The fruit of donation and its quantity depends on the deservedness of donee and the

समोत्तमाधमै राजा त्वाहूतः पालयन्प्रजाः।
न निवर्तेत संग्रामात्क्षात्रं धर्ममनुस्मरन्॥ ८७॥
संग्रामेष्वनिवर्तित्वं प्रजानां चैव पालनम्।
शुश्रूषा ब्राह्मणानां च राज्ञां श्रेयस्करं परम्॥ ८८॥
आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः।
युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः॥ ८९॥
न कूटैरायुधैर्हन्याद्युध्यमानो रणे रिपून्।
न कर्णिभिर्नापि दिग्धैर्नाग्निज्वलिततेजनैः॥ ९०॥
न च हन्यात्स्थलारूढं न क्लीबं न कृताञ्जलिम्।
न मुक्तकेशं नासीनं न तवास्मीतिवादिनम्॥ ९१॥
न सुप्तं न विसन्नाहं न नग्नं न निरायुधम्।
नायुध्यमानं पश्यन्तं न परेण समागतम्॥ ९२॥
नायुधव्यसनप्राप्तं नार्तं नातिपरिक्षतम्।
न भीतं न परावृत्तं सतां धर्ममनुस्मरन्॥ ९३॥

intention of the donor. It is the criterion on which the donor is repaid in the other world more or less. (86) A king sustaining his subjects if challenged by another king weaker, equal or stronger to him for battle, should not show his back aware of his *Kṣatriya Dharma* as he should be. (87) It is more beneficial for a king not to run away from the battlefield, sustaining and protecting his subjects and adoring *Brāhmaṇas.* (88) When the two kings, intending to kill each other fight a battle with all their might and do not show their back, they go straight to the heaven. (89) While fighting in the battlefield a fighter should not strike his opponent with a secretive weapon, a weapon of circular shape like a pericarp nor with a poisonous weapon nor a fiery one. (90) If the enemy is standing on the ground, if he is impotent, an enemy with folded hands, with untidy hairs sitting on the ground or speaking—"I am yours", the warrior should not strike. (91) A warrior should not kill an enemy who is sleeping, unarmoured, naked, without weapon, a spectator who is not fighting or who is engaged in fight with somebody else. (92) A warrior with his weapons broken, merged in sorrow, seriously

यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः।
भर्तुर्यद्दुष्कृतं किंचित्तत्सर्वं प्रतिपद्यते॥ ९४॥
यच्चास्य सुकृतं किंचिदमुत्रार्थमुपार्जितम्।
भर्ता तत्सर्वमादत्ते परावृत्तहतस्य तु॥ ९५॥
रथाश्वं हस्तिनं छत्रं धनं धान्यं पशून्स्त्रियः।
सर्वद्रव्याणि कुप्यं च यो यज्जयति तस्य तत्॥ ९६॥
राज्ञश्च दद्युरुद्धारमित्येषा वैदिकी श्रुतिः।
राज्ञा च सर्वयोधेभ्यो दातव्यमपृथग्जितम्॥ ९७॥
एषोऽनुपस्कृतः प्रोक्तो योधधर्मः सनातनः।
अस्माद्धर्मान्न च्यवेत क्षत्रियो घ्नन्रणे रिपून्॥ ९८॥
अलब्धं चैव लिप्सेत लब्धं रक्षेत्प्रयत्नतः।
रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निःक्षिपेत्॥ ९९॥

wounded, terrified, fugitive of war—such persons should not be struck by those who do not forget the *Dharma* of the noble ones. (93) The terrified soldier who is running away from the field and is killed by the enemy in the process takes on him all the sins committed by his lord. (94) And whatever virtues such a soldier has accumulated for the other world, goes all to the credit of his master. (95) Chariots, horses, elephants, umbrella, food grains, animals, women and metalic things made of other than gold and silver—out of these whosoever wins whatsoever becomes his possession. (96) It is the duty of the winning army to surrender to the king whatever booty is collectively captured and the king on his own turn should distribute it among the warriors. It is the Vedic injunction. (97) This much has been prescribed as the unblemished and eternal *Dharma* of the warriors. A *Kṣatriya* should not neglect these rules while striking enemies in the battle. (98) A king should always make efforts to attain what is unattained so far, to preserve the attained with the great care, should multiply what is well guarded and should distribute the multiplied wealth among the deserving ones. (99)

एतच्चतुर्विधं विद्यात्पुरुषार्थप्रयोजनम्।
अस्य नित्यमनुष्ठानं सम्यक्कुर्यादतन्द्रितः॥ १००॥
अलब्धमिच्छेद्दण्डेन लब्धं रक्षेदवेक्षया।
रक्षितं वर्धयेद्बुद्ध्या वृद्धं पात्रेषु निःक्षिपेत्॥ १०१॥
नित्यमुद्यतदण्डः स्यान्नित्यं विवृतपौरुषः।
नित्यं संवृतसंवायो नित्यं छिद्रानुसार्यरेः॥ १०२॥
नित्यमुद्यतदण्डस्य कृत्स्नमुद्विजते जगत्।
तस्मात्सर्वाणि भूतानि दण्डेनैव प्रसाधयेत्॥ १०३॥
अमाययैव वर्तेत न कथञ्चन मायया।
बुद्ध्येतारिप्रयुक्तां च मायां नित्यं स्वसंवृतः॥ १०४॥
नास्य छिद्रं परो विद्याद्विद्याच्छिद्रं परस्य तु।
गूहेत्कूर्म इवाङ्गानि रक्षेद्विवरमात्मनः॥ १०५॥
बकवच्चिन्तयेदर्थान्सिंहवच्च पराक्रमेत्।
बृकवच्चावलुम्पेत शशवच्च विनिष्पतेत्॥ १०६॥

These fourfold rules may be taken to be the stairs for earning fourfold *Puruṣārthas.* It should always be observed without any laxity. (100) The king should try to get the unattained through *Daṇḍa,* should try to preserve the attained through proper supervision; should try to multiply the preserved through rightful tactics and finally should get the multiplied wealth distributed among the deserving ones. (101) The king should always keep his army ready for action; should always unfold his valour; maintain complete secrecy of his intentions and should have a sharp look for the rift among the enemies. (102) A king with his army ready, is a source of terror to the entire world, therefore the king should have everybody under his control through them (army). (103) A king should never be deceptive but be always straightforward. At the same time he should correctly assess the deceptive move while keeping his own intention a guarded secret. (104) The enemy may not know his weak point. On the other hand he should have information about the weakness of the enemy. He should have his weak points well guarded like the limbs of turtle. (105) A king may think over his state affairs

एवं विजयमानस्य येऽस्य स्युः परिपन्थिनः।
तानानयेद्वशं सर्वान्सामादिभिरुपक्रमैः ॥ १०७॥
यदि ते तु न तिष्ठेयुरुपायैः प्रथमैस्त्रिभिः।
दण्डेनैव प्रसह्यैतांश्छनकैर्वशमानयेत् ॥ १०८॥
सामादीनामुपायानां चतुर्णामपि पण्डिताः।
सामदण्डौ प्रशंसन्ति नित्यं राष्ट्राभिवृद्धये ॥ १०९॥
यथोद्धरति निर्दाता कक्षं धान्यं च रक्षति।
तथा रक्षेन्नृपो राष्ट्रं हन्याच्च परिपन्थिनः ॥ ११०॥
मोहाद्राजा स्वराष्ट्रं यः कर्षयत्यनवेक्षया।
सोऽचिराद्भ्रश्यते राज्याज्जीविताच्चसबान्धवः ॥ १११॥
शरीरकर्षणात्प्राणाः क्षीयन्ते प्राणिनां यथा।
तथा राज्ञामपि प्राणाः क्षीयन्ते राष्ट्रकर्षणात् ॥ ११२॥
राष्ट्रस्य संग्रहे नित्यं विधानमिदमाचरेत्।
सुसंगृहीतराष्ट्रो हि पार्थिवः सुखमेधते ॥ ११३॥

with the concentration of a duck and unfold his valour like a lion. Like a wolf he should ambush the enemy and if occasion demands, flee like a rabbit. (106) In this way a victorious king should bring under control all his opponents by all means including conciliatory ones. (107) If the three means *(Sāma, Dāma, Bheda)* fail to control the adversary then force should be applied and by awarding light or heavy punishment, enemy must be brought under control. (108) The wise men are always in the favour of conciliatory steps or else the use of force out of the four means for the prosperity of the state. (109) Just as a farmer weeds out grass and protects the crops, similarly a king must guard the kingdom and root out enemies. (110) If a king due to his folly allows his subjects to suffer and does not tend them, he is sure to lose the kingship and perish alongwith all his kinsmen. (111) Just as the life force deserts a person alongwith the constant weakening of body even so the vital essence of kings perish due to the subjects always suffering. (112) For the wellbeing of the kingdom, the king

द्वयोस्त्रयाणां पञ्चानां मध्ये गुल्ममधिष्ठितम्।
तथा ग्रामशतानां च कुर्याद्राष्ट्रस्य संग्रहम्॥ ११४॥
ग्रामस्याधिपतिं कुर्याद्दशग्रामपतिं तथा।
विंशतीशं शतेशं च सहस्रपतिमेव च॥ ११५॥
ग्रामदोषान्समुत्पन्नानग्रामिकः शनकैः स्वयम्।
शंसेद्ग्रामदशेशाय दशेशो विंशतीशिने॥ ११६॥
विंशतीशस्तु तत्सर्वं शतेशाय निवेदयेत्।
शंसेद्ग्रामशतेशस्तु सहस्रपतये स्वयम्॥ ११७॥
यानि राजप्रदेयानि प्रत्यहं ग्रामवासिभिः।
अन्नपानेन्धनादीनि ग्रामिकस्तान्यवाप्नुयात्॥ ११८॥
दशी कुलंतु भुञ्जीत विंशी पञ्च कुलानि च।
ग्रामं ग्रामशताध्यक्षः सहस्राधिपतिः पुरम्॥ ११९॥
तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि चैव हि।
राज्ञोऽन्यः सचिवः स्निग्धस्तानि पश्येदतन्द्रितः॥ १२०॥

should take every care and apply right means as happy is the king who has a well protected kingdom. (113) To supervise policing they should appoint a peace officer for every two, three or five villages, similarly for superintending 100 villages a chief should be deputed. (114) There should be a head for one village. Then a supervising head for 10 villages and on the same pattern one over 100 villages and over 1000 villages and so on. (115) If the *Grāmika* (village head) is unable to dispense with any village problem amicably, he should report the matter to the in charge for ten villages; he on his part to the in charge to 20 villages; he to in charge of 100 villages and he finally should personally make a report to the in charge of 1000 villages. (116-117) Whatever food grains, drinks and fuel is day to day paid by the villagers for the state, can be used by the *Grāmika* for his livelihood. (118) *Daśeśa* or *Daśī* (in charge of ten villages) should be allocated one *Kula* (a piece of land cultivable by 12 bullocks); a *Viṁśī* (in charge of 20 villages), five *Kulas,* a *Śateśa* one village and a *Sahasreśa* may be given a town for livelihood. (119) Another officer of *Saciva* (minister) level should be there

नगरे नगरे चैकं कुर्यात्सर्वार्थचिन्तकम्।
उच्चैःस्थानं घोररूपं नक्षत्राणामिव ग्रहम्॥१२१॥
स ताननुपरिक्रामेत्सर्वानेव सदा स्वयम्।
तेषां वृत्तं परिणयेत्सम्यग्राष्ट्रेषु तच्चरैः॥१२२॥
राज्ञो हि रक्षाधिकृता परस्वादायिनः शठाः।
भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजा॥१२३॥
ये कार्यिकेभ्योऽर्थमेव गृह्णीयुः पापचेतसः।
तेषां सर्वस्वमादाय राजा कुर्यात्प्रवासनम्॥१२४॥
राजा कर्मसु युक्तानां स्त्रीणां प्रेष्यजनस्य च।
प्रत्यहं कल्पयेद्वृत्तिं स्थानं कर्मानुरूपतः॥१२५॥
पणो देयोऽवकृष्टस्य षडुत्कृष्टस्य वेतनम्।
षाण्मासिकस्तथाच्छादो धान्यद्रोणस्तु मासिकः॥१२६॥
क्रयविक्रयमध्वानं भक्तं च सपरिव्ययम्।
योगक्षेमं च संप्रेक्ष्य वणिजो दापयेत्करान्॥१२७॥

to look into what the villagers do either jointly or severally—work done for the village as such. (120) In every big town the king may appoint a high rank officer who may be competent to think over every aspect of state affairs and who could create terror and himself be splendrous like a planet among the stars. (121) That officer must have a keen eye over the activities of the people as well as the subordinate officers and should be in the know of their conduct through his secret agents. (122) Generally the defence officers happen to be corrupt and swallowers of other's property. So the king must protect the subjects from them. (123) The king may confiscate the property of and exile such sinful officers who take bribe from the subordinates. (124) The king should make daily payment to the servant men or women for their living in view of their duties and fix their position too. (125) The wages should be paid as—one *Paṇa* daily for menial job, six *Paṇa* for skilled ones. Apart from it uniform be given six monthly and one *Droṇa* food grains monthly should be paid. (126) The tax on businessmen should be fixed after

यथा फलेन युज्येत राजा कर्ता च कर्मणाम्।
तथावेक्ष्य नृपो राष्ट्रे कल्पयेत्सततं करान्॥१२८॥
यथाल्पाल्पमदन्त्याद्ये वार्योकोवत्सषट्पदाः।
तथाल्पाल्पो ग्रहीतव्यो राष्ट्राद्राज्ञाब्दिकः करः॥१२९॥
पञ्चाशद्भाग आदेयो राज्ञा पशुहिरण्ययोः।
धान्यानामष्टमो भागः षष्ठो द्वादश एव वा॥१३०॥
आददीताथ षड्भागं द्रुममांसमधुसर्पिषाम्।
गन्धौषधिरसानां च पुष्पमूलफलस्य च॥१३१॥
पत्रशाकतृणानां च चर्मणां वैदलस्य च।
मृन्मयानां च भाण्डानां सर्वस्याश्ममयस्य च॥१३२॥
म्रियमाणोऽप्याददीत न राजा श्रोत्रियात्करम्।
न च क्षुधास्य संसीदेच्छ्रोत्रियो विषये वसन्॥१३३॥
यस्य राज्ञस्तु विषये श्रोत्रियः सीदति क्षुधा।
तस्यापि तत्क्षुधा राष्ट्रमचिरेणैव सीदति॥१३४॥
श्रुतवृत्ते विदित्वास्य वृत्तिं धर्म्यां प्रकल्पयेत्।
संरक्षेत्सर्वतश्चैनं पिता पुत्रमिवौरसम्॥१३५॥

considering fully the purchase and sale, the freight, management, their family maintenance; etc. (127) The tax should be fixed only after ensuring that the tax payers and the king both are duly benefited. (128) Just as the leeches, calves and bees suck their share slowly and a little even so the king should realize annual tax reasonably. (129) The tax on animals and gold should be 1/50 and on agricultural production 1/6 or 1/8 or 1/12. (130) On trees, flesh, honey or vine, ghee, perfumes, medicines, *Rasa* (salt etc.,) flowers, roots, fruits, leaf, vegetable, grass, leather, articles of bamboo, clay and stone the tax should be 1/6. (131-132) Even the poorest king may not charge any tax from a *Śrotriya* and a *Śrotriya* in no case should be allowed to suffer from hunger in his kingdom. (133) If a *Śrotriya* remains hungry in the kingdom of a king; that kingdom perishes soon due to that hunger. (134) After having complete information about his *Vedic* knowledge and conduct, they should allocate proper means of

संरक्ष्यमाणो राज्ञा यं कुरुते धर्ममन्वहम्।
तेनायुर्वर्धते राज्ञो द्रविणं राष्ट्रमेव च॥ १३६॥
यत्किंचिदपि वर्षस्य दापयेत्करसंज्ञितम्।
व्यवहारेण जीवन्तं राजा राष्ट्रे पृथग्जनम्॥ १३७॥
कारुकाञ्छिल्पिनश्चैव शूद्रांश्चात्मोपजीविनः।
एकैकं कारयेत्कर्म मासि मासि महीपतिः॥ १३८॥
नोच्छिन्द्यादात्मनो मूलं परेषां चातितृष्णया।
उच्छिन्दन्ह्यात्मनो मूलमात्मानं तांश्च पीडयेत्॥ १३९॥
तीक्ष्णश्चैव मृदुश्च स्यात्कार्यं वीक्ष्य महीपतिः।
तीक्ष्णश्चैव मृदुश्चैव राजा भवति संमतः॥ १४०॥
अमात्यमुख्यं धर्मज्ञं प्राज्ञं दान्तं कुलोद्गतम्।
स्थापयेदासने तस्मिन्खिन्नः कार्येक्षणे नृणाम्॥ १४१॥

living to that *Śrotriya.* (135) The *Dharma* that a *Śrotriya* practises, well protected by the king, provides longevity to the king, makes him richer and the state more prosperous. (136) The king should make even the smallest type of businessmen who earn their livelihood in the kingdom, pay tax whatsoever. (137) The king should extract one day's work in a month as tax from *Kārukas* (carpenters, weavers, barbers, washermen and doing leather work) blacksmiths and other craftsmen and porters. (138) The king should not pull out his own roots (he must not give up taxation as that is the only source of the sustenance of king as well as kingdom) nor should he overtax the subjects due to excessive greed. One will destroy his own roots and through that other citizens will be tortured. (139) According to the exigency the king should adopt harsh or soft attitude. The king is paid high regards only when he becomes hard or soft as demanded by the occasion. (140) If the king somehow feels disinclined to look after the state affairs, he may appoint one Prime Minister in his place who must be knower of the piety, intelligent and wise, self restrained and hailing from noble family. (141)

एवं सर्वं विधायेदमितिकर्तव्यमात्मनः।
युक्तश्चैवाप्रमत्तश्च परिरक्षेदिमाः प्रजाः॥ १४२॥
विक्रोशन्त्यो यस्य राष्ट्राद्ध्रियन्ते दस्युभिः प्रजाः।
संपश्यतः सभृत्यस्य मृतः स नतु जीवति॥ १४३॥
क्षत्रियस्य परो धर्मः प्रजानामेव पालनम्।
निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते॥ १४४॥
उत्थाय पश्चिमे यामे कृतशौचः समाहितः।
हुताग्निर्ब्राह्मणांश्चार्च्य प्रविशेत्स शुभां सभाम्॥ १४५॥
तत्र स्थितः प्रजाः सर्वाः प्रतिनन्द्य विसर्जयेत्।
विसृज्य च प्रजाः सर्वा मन्त्रयेत्सह मन्त्रिभिः॥ १४६॥
गिरिपृष्ठं समारुह्य प्रसादं वा रहोगतः।
अरण्ये निःशलाके वा मन्त्रयेदविभावितः॥ १४७॥
यस्य यन्त्रं न जानन्ति समागम्य पृथग्जनाः।
स कृत्स्नां पृथिवीं भुङ्क्ते कोशहीनोऽपि पार्थिवः॥ १४८॥

In this way making complete arrangement for administrative affairs the king should protect his subjects skilfully and diligently without any slackness on his part. (142) That king is as good as dead before whose eyes and before the eyes of the state officers the subjects are plundered by a band of robbers and desperadoes. (143) Protecting subjects is the supreme duty of a king. Because only that king is supposed to be religious who enjoys fruits (tax etc.) enjoined in the scriptures only. (144) The king should get up early in the last hours of the night, do purificatory things (daily morning routine) self controlled, having performed *Agnihotra* and having adored adorable *Brāhmaṇas*—only then the king should enter the auspicious court. (145) There he should greet the citizens present in the court and after that allow them to disperse. After that he should have consultations with his ministers. (146) The consultation should take place on a mountain or in a secluded corner of the palace or else in a lonely forest. (147) The king whose secrets his enemies are unable to find even after visiting the

जडमूकान्धबधिरांस्तैर्यग्योनान्वयोतिगान् ।
स्त्रीम्लेच्छव्याधितव्यङ्गान्मन्त्रकालेऽपसारयेत् ॥ १४९ ॥
भिन्दन्त्यवमता मन्त्रं तैर्यग्योनास्तथैव च।
स्त्रियश्चैव विशेषेण तस्मात्तत्रादृतो भवेत्॥ १५० ॥
मध्यं दिनेऽर्धरात्रे वा विश्रान्तो विगतक्लमः।
चिन्तयेद्धर्मकामार्थान्सार्धं तैरेक एव वा॥ १५१ ॥
परस्परविरुद्धानां तेषां च समुपार्जनम्।
कन्यानां संप्रदानं च कुमाराणां च रक्षणम्॥ १५२ ॥
दूतसंप्रेषणं चैव कार्यशेषं तथैव च।
अन्तःपुरप्रचारं च प्रणिधीनां च चेष्टितम्॥ १५३ ॥
कृत्स्नं चाष्टविधं कर्म पञ्चवर्गं च तत्त्वतः।
अनुरागापरागौ च प्रचारं मण्डलस्य च॥ १५४ ॥

territory, even though he may be monetarily very weak yet he enjoys the entire earth. (148) During the consultation hour the king should not allow the presence of a stupid, dumb, blind, deaf, subhuman being, very old persons, women, *Mleccha,* sickly, handicapped. (149) If these fellows are disregarded, they divulge the secrets similarly the subhumans like parrots and *Mainās* are also apt to reproduce what they hear. This is more so about women. So the king should keep them away. (150) The king should ponder over *Dharma, Artha* and *Kāma* either alone or with his ministers in the midday hours or night or whenever his mind is serene and body is fresh. (151) The king should think of adjustment between two mutually contradictory *Dharmas* and try to find out a solution how to acquire them both. He should think of where and how to donate daughter (which may be in the ultimate interest of the state) and maintenance of the princes and their education. (152) He should appoint spies in other states (to collect useful informations) and should see that the project is successfully implemented. Then he should appoint other officers to keep an eye on the activities of the diplomatic personnels and he should have his gynaeceum under proper vigilance. (153) He should always be vigilant in

मध्यमस्य प्रचारं च विजिगीषोश्च चेष्टितम्।
उदासीनप्रचारं च शत्रोश्चैव प्रयत्नतः॥ १५५॥
एताः प्रकृतयो मूलं मण्डलस्य समासतः।
अष्टौ चान्याः समाख्याता द्वादशैव तु ताः स्मृताः॥ १५६॥
अमात्यराष्ट्रदुर्गार्थदण्डाख्याः पञ्च चापराः।
प्रत्येकं कथिता ह्येताः संक्षेपेण द्विसप्ततिः॥ १५७॥
अनन्तरमरिं विद्यादरिसेविनमेव च।
अरेरनन्तरं मित्रमुदासीनं तयोः परम्॥ १५८॥

internal and external affairs. Internally he should do eight types of things—taxation, payment, deputing ministers on any job, stoppage of unnecessary projects, in a doubtful condition nothing should be allowed to be done without royal permission, disposal of judicial cases, realising wealth from defeated kings and taking expiatory steps for sins. Externally appointing five types of spies—*Kāpaṭika, Udāsthita, Gṛhastha, Vāṇijaka* and *Tāpasa*. He should be careful to come to a compromise with a neighbourly king or wage a war and finally he should be in the know of what is happening in his territory. (154) He should be aware of the activities and plannings of *Madhyama, Vijigīṣu, Udāsīna* and *Śatru* types of his neighbour kings. (155) *Madhyama* is the just average type, Vijīgīṣu is the king intelligent, enthusiastic; is always desirous of conquering, *Udāsīna* who is non-aligned and capable of both awarding and punishing as demanded by the occasion. (155) In brief these *Prakṛtis* are the root of state administration. Apart from these four there are eight other *Prakṛtis* that come to twelve in number (four enumerated in 155+*Mitra, Arimitra, Mitramitra, Arimitramitra, Pārṣṇigrāha; Ākranda, Pārṣṇigrāhāsāra* and *Ākrandāsāra*. (156) Each one of these twelve has five separate divisions of its own e.g., minister, territory, fort, treasury and army in all they come to seventy-two. (157) The king should regard the other kings adjacent to his territorial borders as enemy and he who is a friend of enemy king. Other than these two he should regard

तान्सर्वानभिसंदध्यात्सामादिभिरुपक्रमैः ।
व्यस्तैश्चैव समस्तैश्च पौरुषेण नयेन च॥ १५९॥
संधिं च विग्रहं चैव यानमासनमेव च।
द्वैधीभावं संश्रयं च षडगुणांश्चिन्तयेत्सदा॥ १६०॥
आसनं चैव यानं च संधिं विग्रहमेव च।
कार्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयमेव च॥ १६१॥
संधिं तु द्विविधं विद्याद्राजा विग्रहमेव च।
उभे यानासने चैव द्विविधः संश्रयः स्मृतः॥ १६२॥
समानयानकर्मा च विपरीतस्तथैव च।
तदात्वायतिसंयुक्तः संधिर्ज्ञेयो द्विलक्षणः॥ १६३॥
स्वयं कृतश्च कार्यार्थमकाले काल एव वा।
मित्रस्य चैवापकृते द्विविधो विग्रहः स्मृतः॥ १६४॥
एकाकिनश्चात्ययिके कार्ये प्राप्ते यदृच्छया।
संहतस्य च मित्रेण द्विविधं यानमुच्यते॥ १६५॥

as friend and those who are neither friend nor foe should be regarded as neutral. (158) Through four diplomatic techniques such as *Sāma* etc., either through one or all the four the king should bring them under control whether through his valour or diplomacy. (159) The king should always think over the six limbs of politics—*Sandhi* (friendly treaty), *Vigraha* (enmity). *Yāna* (invading the enemy country), *Āsana* (indifference) *Dwaidhībhāva* (to create rift in) and *Saṁśraya* (taking help of a mightier party). (160) He should use the appropriate one out of these six just at the right time as demanded by the occasion. (161) The king should fully know the two types of each of the six ones. (162) The two types of *Sandhi* are *Samānakarmā* and *Asamānakarmā*. When two or more kings attack jointly any enemy king, it is *Samānakarmā Sandhi*. When they attack severally but simultaneously in order to defeat the enemy, it is called *Asamānakarmā Sandhi*. (163) *Vigraha* is also of two types—when timely or even untimely an attack is launched to fulfil the aim (2) When it is launched to take revenge of a friendly king. (164) The *Yāna* is also of two types. To attack

क्षीणस्य चैव क्रमशो दैवात्पूर्वकृतेन वा।
मित्रस्य चानुरोधेन द्विविधं स्मृतमासनम्॥ १६६॥
बलस्य स्वामिनश्चैव स्थितिः कार्यार्थसिद्धये।
द्विविधं कीर्त्यते द्वैधं षाडगुण्यगुणवेदिभिः॥ १६७॥
अर्थसंपादनार्थं च पीड्यमानस्य शत्रुभिः।
साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः॥ १६८॥
यदावगच्छेदायत्यामाधिक्यं ध्रुवमात्मनः।
तदात्वे चाल्पिकां पीडां तदा संधिं समाश्रयेत्॥ १६९॥
यदा प्रकृष्टा मन्येत सर्वास्तु प्रकृतीर्भृशम्।
अत्युच्छ्रितं तथात्मानं तदा कुर्वीत विग्रहम्॥ १७०॥

an enemy single handed while he is entangled somewhere else When a king is incompetent by himself and attacks the enemy while helped by a friendly king. (165) The *Āsana* is also of two types. (1) When a king avoids another king on the ground that he is weak due to misfortune or his own past misdeeds (2) Even though strong he avoids some other king at the request of the friendly kings. (166) For the attainment of aim and procurement of treasury the king should divide the army in two parts. One of them should be under the commander (to fight the enemy in the field) the next part king should keep under his direct control inside the fort to meet emergency. This way the knowers of six techniques call it as two types of *Dwaidhībhāva.* (167) **Saṁśraya* is also of two types. (1) While being pressurised by some strong enemy the king should take support of some other stronger king (2) To take shelter under another king with the intention of avoiding further crisis of a probable attack. (168) If the king is sure that a treaty is beneficial for future then he should compromise even at the cost of temporary loss or physical suffering. (169) When the king finds that all his

* N.B.—This is how Kullūka explained this verse but there seems to be another and perhaps the better explanation. *Dwaīdhībhāwa* generally stands for rifting in the enemy camp. This also may be of two types (1) To create rift in the army itself (2) To create rift between king and army.

यदा मन्येत भावेन हृष्टं पुष्टं बलं स्वकम्।
परस्य विपरीतं च तदा यायाद्रिपुं प्रति॥ १७१॥
यदा तु स्यात्परिक्षीणो वाहनेन बलेन च।
तदासीत प्रयत्नेन शनकैः सांत्वयन्नरीन्॥ १७२॥
मन्येतारिं यदा राजा सर्वथा बलवत्तरम्।
तदा द्विधा बलं कृत्वा साधयेत्कार्यमात्मनः॥ १७३॥
यदा परबलानां तु गमनीयतमो भवेत्।
तदा तु संश्रयेत्क्षिप्रं धार्मिकं बलिनं नृपम्॥ १७४॥
निग्रहं प्रकृतीनां च कुर्याद्योऽरिबलस्य च।
उपसेवेत तं नित्यं सर्वयत्नैर्गुरुं यथा॥ १७५॥
यदि तत्रापि संपश्येद्दोषं संश्रयकारितम्।
सुयुद्धमेव तत्रापि निर्विशङ्कः समाचरेत्॥ १७६॥
सर्वोपायैस्तथा कुर्यान्नीतिज्ञः पृथिवीपतिः।
यथास्याभ्यधिका न स्युर्मित्रोदासीनशत्रवः॥ १७७॥

Prakṛtis (as defined earlier) are satisfied and happy and are superior in all respects then he could launch an attack. (170) When the king feels that his army is strong enough and satisfied and that of the enemy king is otherwise then he should launch an attack. (171) When he finds that his army and the vehicular wing is weak then he should try to pacify the enemy through other means like *Sāma* or *Dāma*. (172) When he finds that the enemy strength is far superior then he should divide his troops in two parts and get his object achieved. (173) When the king feels that he will certainly be defeated by the enemy then he should immediately go to some stronger and religious minded king for shelter. (174) He should always adore that king like *Guru,* who is competent to subdue his enemy and remove the factors which caused his probable downfall. (175) If the king finds that even *Saṁśraya* (seeking others help) may fail to solve his problems then he should certainly go for a fight without having a second thought. (176) A diplomatically clever king should apply every means to see that the number

आयतिं सर्वकार्याणां तदात्वं च विचारयेत्।
अतीतानां च सर्वेषां गुणदोषौ च तत्त्वतः॥ १७८॥
आयत्यां गुणदोषज्ञस्तदात्वे क्षिप्रनिश्चयः।
अतीते कार्यशेषज्ञः शत्रुभिर्नाभिभूयते॥ १७९॥
यथैनं नाभिसंदध्युर्मित्रोदासीनशत्रवः।
तथा सर्वं संविदध्यादेष सामासिको नयः॥ १८०॥
यदा तु यानमातिष्ठेदरिराष्ट्रं प्रति प्रभुः।
तदानेन विधानेन यायादरिपुरं शनैः॥ १८१॥
मार्गशीर्षे शुभे मासि यायाद्यात्रां महीपतिः।
फाल्गुनं वाथ चैत्रं वा मासौ प्रति यथाबलम्॥ १८२॥
अन्येष्वपि तु कालेषु यदा पश्येद्ध्रुवं जयम्।
तदा यायाद्विगृह्यैव व्यसने चोत्थिते रिपोः॥ १८३॥
कृत्वा विधानं मूले तु यात्रिकं च यथाविधि।
उपगृह्यास्पदं चैव चारान्सम्यग्विधाय च॥ १८४॥
संशोध्य त्रिविधं मार्गं षड्विधं च बलं स्वकम्।
सांपरायिककल्पेन यायादरिपुरं शनैः॥ १८५॥

of his friends, neutrals or enemies does not increase. (177) Th
king should thoroughly consider the past, present and futu
conditions and what their merits and demerits might be. (17
One who considers the merits and demerits of future plans, ac
swiftly in present and who has a vigilant eye on the remaind
of his past projects can never be defeated by enemies. (179
Adopting such a method and doing such things through whic
friends, foes or neutrals may not do any harm is in short th
best diplomatic policy. (180) When a king decides to invade th
enemy territory then he should slowly proceed according to th
followings. (181) Considering his military strength he shoul
launch the attack in the auspicious month of *Mārgaśīrṣa* o
else it may be *Fālguna* or *Caitra* also. (182) In other month
also when he finds that he is militarily strong and the enem
is in some crisis he may launch attack. (183) The king shoul
depute a strong troop for the internal defence and then ma
proceed for an attack. He should make proper arrangement fo

शत्रुसेविनि मित्रे च गूढे युक्ततरो भवेत्।
गतप्रत्यागते चैव स हि कष्टतरो रिपुः॥ १८६॥
दण्डव्यूहेन तन्मार्गं यायात्तु शकटेन वा।
वाराहमकराभ्यां वा सूच्या वा गरुडेन वा॥ १८७॥
यतश्च भयमाशङ्केत्ततो विस्तारयेद्बलम्।
पद्मेन चैव व्यूहेन निविशेत सदा स्वयम्॥ १८८॥
सेनापतिबलाध्यक्षौ सर्वदिक्षु निवेशयेत्।
यतश्च भयमाशङ्केत्प्राचीं तां कल्पयेद्दिशम्॥ १८९॥
गुल्मांश्च स्थापयेदाप्तान्कृतसंज्ञान्समंततः।
स्थाने युद्धे च कुशलानभीरूनविकारिणः॥ १९०॥

his onward journey. At the same time he should have sent, his spies in the enemy country (in order to collect the strategic information). Making roads navigable on plain ground, watery land and forest areas if they occur. And then he must have propitiated his army consisting of elephants, horses, chariots, infantry, forces and workers before he proceeds to attack the enemy. (184-185) He should keep within strict watch his seeming friends who might be having a secret liaison with the enemy or a person who might have left his service for any reason and have rejoined his side. Because such people may be more harmful and dangerous. (186) If he suspects any danger on the way he should arrange his army in *Daṇḍavyūha, Śakaṭa Vyūha, Vārāha Vyūha, Makara Vyūha, Sūcīvyūha* or *Garuḍa Vyūha*. (187) From whatever corner the king suspects danger on the way, he should spread his forces in that direction and he himself should be in the centre of *Padma Vyūha* (made for the purpose). (188) He should depute his commanders and sub-commanders in all quarters and should take that quarter itself to be east e.g., he himself should proceed to that very quarter. (189) The king should depute one or more scouting troops in all the directions consisting of reliable persons and persons expert in receiving signals and who are skilful in guerrilla wars,

संहतान्योधयेदल्पान्कामं विस्तारयेद्बहून्।
सूच्या वज्रेण चैवेतान्व्यूहेन व्यूह्य योधयेत्॥ १९१॥
स्यन्दनाश्वैः समे युद्ध्येदनूपे नौद्विपैस्तथा।
वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले॥ १९२॥
कुरुक्षेत्रांश्च मत्स्यांश्च पञ्चालाञ्शूरसेनजान्।
दीर्घांल्लघूंश्चैव नरानग्रानीकेषु योजयेत्॥ १९३॥
प्रहर्षयेद्बलं व्यूह्य तांश्च सम्यक्परीक्षयेत्।
चेष्टाश्चैवविजानीयादरीन्योधयतामपि ॥ १९४॥
उपरुध्यारिमासीत राष्ट्रं चास्योपपीडयेत्।
दूषयेच्चास्य सततं यवसान्नोदकेन्धनम्॥ १९५॥
भिन्द्याच्चैव तडागानि प्राकारपरिखास्तथा।
समवस्कन्दयेच्चैनं रात्रौ वित्रासयेत्तथा॥ १९६॥

who are fearless and faithful (unshakable). (190) If the warrio are less in number they should be strategically arranged in comparatively small space (not far and wide). If they are hug in number they should be spread in a wider range or el arranging the army in *Sūcīvyūha* or *Vajra Vyūha;* only the king may fight. (191) On a plain ground the battle should b fought with cavalry and chariots. In the water boats a elephants should be used. On the bushy land bow and arrow sword and shield and other similar weapons are mo handy. (192) The king should appoint soldiers with tall bodie or even short ones hailing from Kurukshetra, Matsya, Pañcā or Sūrasena countries in the front line of the battlefield. (19 Arranging the army strategically the king should cheer the up, should carefully watch them and take account of the activities while fighting with the enemy. (194) The king shoul besiege the enemy (whether in fort or outside), should distur the social life of the country and destroy the stores of cattl fodder, food-grains, water tanks and the stock of fuel. (195) king should destroy the sources of living like water tank and wells etc., break the ramparts and dry up the defen

उपजप्यानुपजपेद्बुध्येतैव च तत्कृतम्।
युक्ते च दैवे युध्येत जयप्रेप्सुरपेतभीः॥ १९७॥
साम्ना दानेन भेदेन समस्तैरथवा पृथक् ।
विजेतुं प्रयतेतारीन्न युद्धेन कदाचन॥ १९८॥
अनित्यो विजयो यस्माद्दृश्यते युध्यमानयोः।
पराजयश्च संग्रामे तस्माद्युद्धं विवर्जयेत्॥ १९९॥
त्रयाणामप्युपायानां पूर्वोक्तानामसंभवे।
तथा युध्येत सम्पन्नो विजयेत रिपून्यथा॥ २००॥
जित्वा संपूजयेद्देवान्ब्राह्मणांश्चैव धार्मिकान्।
प्रदद्यात्परिहारांश्च ख्यापयेदभयानि च॥ २०१॥
सर्वेषां तु विदित्वैषां समासेन चिकीर्षितम्।
स्थापयेत्तत्र तद्वंश्यं कुर्याच्च समयक्रियाम्॥ २०२॥

trenches. In this way he should attack and supress the enemy and terrify him through the terrific sounds of war music. (196) The king should try to make rift in the enemy ranks and sow the seeds of dissension this way or that and bring them in his favour. For this act he must have secret informations regarding the weak point of the enemy and then at an auspicious time make an attack. (197) The policy of avoiding war should be given preference. The king should try to win over his adversary by conference, donation or even making dissension—using these methods severally or jointly. (198) Since in the battle victory or defeat both are uncertain therefore as far as possible the king should avoid war. (199) If all the other three means are not applicable only then the king should decide in favour of war with full prior preparation so that he may defeat his enemy positively. (200) After having conquered the enemy the king should adore gods and pious *Brāhmaṇas* presenting presentations to them should establish an atmosphere of fearlessness. (201) Finding out what the ministers and other important citizens wish, the victorious king should consecrate some descendant of the previous king on the throne and get

प्रमाणानि च कुर्वीत तेषां धर्म्यान्यथोदितान्।
रत्नैश्च पूजयेदेनं प्रधानपुरुषैः सह॥ २०३॥
आदानमप्रियकरं दानं च प्रियकारकम्।
अभीप्सितानामर्थानां काले युक्तं प्रशस्यते॥ २०४॥
सर्वं कर्मेदमायत्तं विधाने दैवमानुषे।
तयोर्दैवमचिन्त्यं तु मानुषे विद्यते क्रिया॥ २०५॥
सह वापि व्रजेद्युक्तः संधिं कृत्वा प्रयत्नतः।
मित्रं हिरण्यं भूमिं वा संपश्यंस्त्रिविधं फलम्॥ २०६॥
पार्ष्णिग्राहं च संप्रेक्ष्य तथाक्रन्दं च मण्डले।
मित्रादथाप्यमित्राद्वा यात्राफलमवाप्नुयात्॥ २०७॥
हिरण्यभूमिसंप्राप्त्या पार्थिवो न तथैधते।
यथा मित्रं ध्रुवं लब्ध्वा कृशमप्यायतिक्षमम्॥ २०८॥

an instrument of treaty implemented by him. (202) The victorious king should ratify the religious deeds promulgated by the previous king and adore the newly consecrated king through precious presentations alongwith the important folio holders of the state. (203) To take some desired object of some person may be unpleasing and giving it back may seem pleasing yet on occasion both are recommended. (204) There are two controlling factors of whatever deed is done in the world—(1) destiny (2) manual effort. The providence is quite unthinkable so man should spare no effort to get his aim materialised. (205) The result of an encounter appears in three forms—friendship, treasure and a territorial portion of the enemy king. So the king desirous of victory may establish truce and befriend the other party. (206) Before going on journey the king should fully consider the potential attack from the back side (*Pārṣṇigrāha* kings) similarly he should have full consideration of friendly kings *(Ākranda)* who might protect his territory from *Pārṣṇigrāha* kings. (A king must have a strong back side defence). And when he either makes a truce or defeats the enemy king, in both the cases he must have an upper hand and realise some gains for his journey. (207) A king is not as much benefited

धर्मज्ञं च कृतज्ञं च तुष्टप्रकृतिमेव च।
अनुरक्तं स्थिरारम्भं लघु मित्रं प्रशस्यते॥ २०९॥
प्राज्ञं कुलीनं शूरं च दक्षं दातारमेव च।
कृतज्ञं धृतिमन्तं च कष्टमाहुररिं बुधाः॥ २१०॥
आर्यता पुरुषज्ञानं शौर्यं करुणवेदिता।
स्थौललक्ष्यं च सततमुदासीनगुणोदयः॥ २११॥
क्षेम्यां सस्यप्रदां नित्यं पशुवृद्धिकरीमपि।
परित्यजेन्नृपो भूमिमात्मार्थमविचारयन्॥ २१२॥
आपदर्थं धनं रक्षेद्दारान्रक्षेद्धनैरपि।
आत्मानं सततं रक्षेद्दारैरपि धनैरपि॥ २१३॥
सह सर्वाः समुत्पन्नाः प्रसमीक्ष्यापदो भृशम्।
संयुक्तांश्च वियुक्तांश्च सर्वोपायान्सृजेद्बुधः॥ २१४॥

by acquiring gold or territory as he is benefited by having a friend who is even though a weakling at present yet has every potentiality to prosper. (208) A friend is commendable if he fully knows *Dharma,* is grateful, cheerful and contented, loving by nature and who is firm of decision and completes what he starts. The king should have such friend even though he appears insignificant and small. (209) It is difficult to conquer an enemy who is learned, highbred, valorous, skilful, charitable, grateful and steadfast. This is what the wise say. (210) Nobility, capability of cognising merits and demerits of a person, valour, compassionateness and donorship—these are the qualities of *Udāsīna* type of kings. (211) If the self defence is involved, the king should be prepared to give without a second thought a part of his territory even though it may be most prosperous, yielding rich crops, suitable for animal husbandary purposes. (212) One should preserve wealth in order to save himself from crisis, the same wealth he should spend lavishly for protecting his wife but he should protect his own self at the cost of wife and wealth both. (213) If the king is surrounded by multisided political crisis, he should unperturbedly use one or more or

उपेतारमुपेयं च सर्वोपायांश्च कृत्स्नशः।
एतत्त्रयं समाश्रित्य प्रयतेतार्थसिद्धये॥ २१५॥
एवं सर्वमिदं राजा सह संमन्त्र्य मन्त्रिभिः।
व्यायम्याप्लुत्य मध्याह्ने भोक्तुमन्तःपुरंविशेत्॥ २१६॥
तत्रात्मभूतैः कालज्ञैरहार्यैः परिचारकैः।
सुपरीक्षितमन्नाद्यमद्यान्मंत्रैर्विषापहैः ॥ २१७॥
विषघ्नैरगदैश्चास्य सर्वद्रव्याणि योजयेत्।
विषघ्नानि च रत्नानि नियतो धारयेत्सदा॥ २१८॥
परीक्षिताः स्त्रियश्चैनं व्यजनोदकधूपनैः।
वेषाभरणसंशुद्धाः स्पृशेयुः सुसमाहिताः॥ २१९॥
एवं प्रयत्नं कुर्वीत यानशय्यासनाशने।
स्नाने प्रसाधने चैव सर्वालंकारकेषु च॥ २२०॥

even all four means (*Sāma, Dāma, Daṇḍa* and *Bheda*). (214) Considering carefully the king should have in mind his own self, *Upeya* (the enemy) and the said four means then he should proceed further to achieve his aim. (215) The king should have a thorough consultation with his ministers on all these points and then doing sufficient physical exercises with his weaponary he should go to the inner apartments for his midday meals. (216) There he should take his food which has been cooked by servants who are most reliable with unshakable faith, who know the time and at the same time are one with the king and which has undergone necessary chemical tests charging it with antipoisoning *Mantras*. (217) His food must contain elements full with antipoisoning effects and capable of preventing diseases and he should have gems on his body which also might have antipoisoning effect. (218) There in the gynaeceum only the thoroughly tested maids who have their garments and ornaments in no way contaminated, allowed to touch and serve the king most attentively with fans, water and burning incense etc. (219) The king should always be vigilant to have a strict watch over his vehicular means, beddings, seats, meals, bathings,

भुक्तवान्विहरेच्चैव स्त्रीभिरन्तःपुरे सह।
विहृत्य तु यथाकालं पुनः कार्याणि चिन्तयेत्॥ २२१॥
अलंकृतश्च संपश्येदायुधीयं पुनर्जनम्।
वाहनानि च सर्वाणि शस्त्राण्याभरणानि च॥ २२२॥
संध्यां चोपास्य शृणुयादन्तर्वेश्मनि शस्त्रभृत्।
रहस्याख्यायिनां चैव प्रणिधीनां च चेष्टितम्॥ २२३॥
गत्वा कक्षान्तरं त्वन्यत्समनुज्ञाप्य तं जनम्।
प्रविशेद्भोजनार्थं च स्त्रीवृतोऽन्तःपुरं पुनः॥ २२४॥
तत्र भुक्त्वा पुनः किंचित्तूर्यघोषैः प्रहर्षितः।
संविशेत्तु यथाकालमुत्तिष्ठेच्च गतक्लमः॥ २२५॥
एतद्विधानमातिष्ठेदरोगः पृथिवीपतिः।
अस्वस्थः सर्वमेतत्तु भृत्येषु विनियोजयेत्॥ २२६॥

applying cosmetics and all ornaments. (220) After meals he should enjoy the company of women for sometime in his inner apartment and then again come to the court and look after the state affairs. (221) The king well dressed personally should make a thorough inspection of soldiers, vehicular means armaments and also ornaments. (222) After this performing his *Sandhyā* worship he fully armed, should have a meeting with the spies who report him the secret informations and make a report in regard of the activities of other spies. Then dismissing them he should go to the other chamber where taking alongwith him the women there, go to the gynaeceum for evening meals. (223-224) There the king should take food and having entertained himself by the tune of musical instruments should go to sleep and rise at just the right time with all fatigue removed. (225) While the king is not sick he should follow the same routine but feeling unwell he should leave all these things on the officials. (226)

Thus ends the chapter VII in Manusmṛti.

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Chapter VIII

(Disposal of Judicial cases)

व्यवहारान्दिदृक्षुस्तु ब्राह्मणैः सह पार्थिवः।
मन्त्रज्ञैर्मन्त्रिभिश्चैव विनीतः प्रविशेत्सभाम्॥ १॥
तत्रासीनः स्थितो वापि पाणिमुद्यम्य दक्षिणम्।
विनीतवेषाभरणः पश्येत्कार्याणि कार्यिणाम्॥ २॥
प्रत्यहं देशदृष्टैश्च शास्त्रदृष्टैश्च हेतुभिः।
अष्टादशसु मार्गेषु निबद्धानि पृथक्पृथक्॥ ३॥
तेषामाद्यमृणादानं निक्षेपोऽस्वामिविक्रयः।
संभूय च समुत्थानं दत्तस्यानपकर्म च॥ ४॥
वेतनस्यैव चादानं संविदश्च व्यतिक्रमः।
क्रयविक्रयानुशयो विवादः स्वामिपालयोः॥ ५॥

With an intention of examining court cases, the king should enter the court alongwith the Brahmins expert in *Śāstras* and his ministers with appropriate humility. (1) Sitting there or may be standing, taking his right arm outside his clothes which should be quite moderate the king should attend to the cases presented by the plaintiffs. (2) Such cases may be of eighteen types and when there are other factors also like place, caste, family traditions etc., the injunction of the *Śāstras*—taking all these factors into consideration the king may decide the cases (according to their merits) separately. (3) The first of them is borrowing, (2) the positing trust, (3) selling something without consulting the owner, (4) transaction in partnership, (5) to take back something that was once given, (6) not paying wages due, (7) disobeying ruling passed somewhere in past, (8) a dispute

सीमाविवादधर्मश्च पारुष्ये दण्डवाचिके।
स्तेयं च साहसं चैव स्त्रीसंग्रहणमेव च॥ ६ ॥
स्त्रीपुंधर्मो विभागश्च द्यूतमाह्वय एव च।
पदान्यष्टादशैतानि व्यवहारस्थिताविह॥ ७ ॥
एषु स्थानेषु भूयिष्ठं विवादं चरतां नृणाम्।
धर्मं शाश्वतमाश्रित्य कुर्यात्कार्यविनिर्णयम्॥ ८ ॥
यदा स्वयं न कुर्यात्तु नृपतिः कार्यदर्शनम्।
तदा नियुञ्ज्याद्विद्वांसं ब्राह्मणं कार्यदर्शने॥ ९ ॥
सोऽस्य कार्याणि संपश्येत्सभ्यैरेव त्रिभिर्वृतः।
सभामेव प्रविश्याग्र्यामासीनः स्थित एव वा॥ १०॥
यस्मिन्देशे निषीदन्ति विप्रा वेदविदस्त्रयः।
राज्ञश्चाधिकृतो विद्वान्ब्रह्मणस्तां सभां विदुः॥ ११॥
धर्मो विद्धस्त्वधर्मेण सभां यत्रोपतिष्ठते।
शल्यं चास्य न कृन्तन्ति विद्धास्तत्र सभासदः॥ १२॥

on some business point, (9) a dispute between the owner and a guard, (10) dispute about the boundary of some landed property, (11) excessive punishment (wounding somebody), using harsh and abusive language, (12) thieving, (13) robbery, (14) flirting by a woman, (15) the *Dharma* of wife and husband, (16) partition of ancestral property, (17) gambling and (18) arranging dual between two animals or birds—these are eighteen probable types of cases. (4—7) Generally these are the causes of disputes which the citizens present before the king to decide. There the king should follow the eternal *Dharma* while deciding a case. (8) If the king does not dispose the cases personally he should appoint a learned Brahman to do it. (9) That Brahman assisted by three other learned Brahman courtiers sitting or even standing in the court itself should do the job. (10) Where there are three Brahmans expert in *Vedic* lores headed by another superior one as representative of the king—that *Sabhā* is regarded as the *Sabhā* headed by Bhahmā. (11) In the court of justice where *Adharma* (injustice) gains an upper hand over

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसम्।
अब्रुवन्विब्रुवन्वापि नरो भवति किल्विषी॥ १३॥
यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।
हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः॥ १४॥
धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः।
तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत्॥ १५॥
वृषो हि भगवान्धर्मस्तस्य यः कुरुते ह्यलम्।
वृषलं तं विदुर्देवास्तस्माद्धर्मं न लोपयेत्॥ १६॥
एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः।
शरीरेण समं नाशं सर्वमन्यद्धि गच्छति॥ १७॥
पादोऽधर्मस्य कर्तारं पादः साक्षिणमृच्छति।
पादः सभासदः सर्वान्पादो राजानमृच्छति॥ १८॥
राजा भवत्यनेनास्तु मुच्यन्ते च सभासदः।
एनो गच्छति कर्तारं निन्दार्हो यत्र निन्द्यते॥ १९॥

Dharma and the courtiers present there do not oppose it, it is those courtiers who are hit by the *Adharma.* (12) A person either should not go in a *Sabhā* or else if he goes he must speak the true and right thing. If he keeps mum or speaks what is untrue or unjust, he incurs sin. (13) In a court if right before the courtiers, *Dharma* is overpowered by *Adharma* or truth by untruth, the courtiers perish there is no doubt. (14) When and where the *Dharma* is killed, it kills the wrong doers and the society at large, *Dharma* when guarded becomes saviour. *Dharma* should not be disregarded lest it may kill us. (15) The Lord *Dharma* is called *Vṛṣa* and he who transgresses *Dharma,* the gods call him *Vṛṣala.* Therefore one should not desert *Dharma.* (16) The *Dharma* is the only friend which accompanies. The rest perish alongwith the body after death. (17) If any injustice *(Adharma)* occurs, one fourth of the sin goes to the doer of *Adharma,* one fourth to the witness in the case, one fourth to the courtiers and the remaining one fourth goes to the king. (18) In the court where the *Adharma* is

जातिमात्रोपजीवी वा कामं स्याद्ब्राह्मणब्रुवः।
धर्मप्रवक्ता नृपतेर्न तु शूद्रः कथंचन॥ २०॥
यस्य शूद्रस्तु कुरुते राज्ञो धर्मविवेचनम्।
तस्य सीदति तद्राष्ट्रं पङ्के गौरिव पश्यतः॥ २१॥
यद्राष्ट्रं शूद्रभूयिष्ठं नास्तिकाक्रान्तमद्विजम्।
विनश्यत्याशु तत्कृत्स्नं दुर्भिक्षव्याधिपीडितम्॥ २२॥
धर्मासनमधिष्ठाय संवीताङ्गः समाहितः।
प्रणम्य लोकपालेभ्यः कार्यदर्शनमारभेत्॥ २३॥
अर्थानर्थावुभौ बुद्ध्वा धर्माधर्मौ च केवलौ।
वर्णक्रमेण सर्वाणि पश्येत्कार्याणि कार्यिणाम्॥ २४॥
बाह्यैर्विभावयेल्लिङ्गैर्भावमन्तर्गतं नृणाम्।
स्वरवर्णेङ्गिताकारैश्चक्षुषा चेष्टितेन च॥ २५॥

condemned there the courtiers and the king are free from any sin and it is only the wrong doer who holds the responsibility for the sins. (19) The king may appoint a person as *Dharmādhikārī* even though he may be a Brahman only for the sake of the name but in no case a *Śūdra.* (20) In the rule of a king where a *Śūdra* explains and decides what is *Dharma* and what is *Adharma,* right before the eyes of that king the entire state perishes like a cow in the marsh. (21) The country which has a majority of *Śūdras,* which is governed by the atheist and where there are no Brahmans, perishes on account of famine and epidemic diseases. (22) The *Dharmādhikārī* must occupy his seat having himself dressed properly. After saluting *Lokapālas* with a controlled mind, he should start attending to the cases. (23) The judge should pay proper attention and make discrimination between *Artha* (the maintenance of the subject) and *Anartha* (what is harmful for the ultimate interest), *Dharma* and *Adharma* (justice and injustice according to the *Śāstras*). He should take up the cases according to the seniority in caste (the cases brought by Brahmans should be disposed on priority basis and so on). (24) The king should try to peep into the

आकारैरिङ्गितैर्गत्या चेष्टया भाषितेन च।
नेत्रवक्त्रविकारैश्च गृह्यतेऽन्तर्गतं मनः॥ २६॥
बालदायादिकं रिक्थं तावद्राजानुपालयेत्।
यावत्स स्यात्समावृत्तो यावच्चातीतशैशवः॥ २७॥
वशाऽपुत्रासु चैवं स्याद्रक्षणं निष्कुलासु च।
पतिव्रतासु च स्त्रीषु विधवास्वातुरासु च॥ २८॥
जीवन्तीनां तु तासां ये तद्धरेयुः स्वबान्धवाः।
ताञ्छिष्याच्चौरदण्डेन धार्मिकः पृथिवीपतिः॥ २९॥
प्रणष्टस्वामिकं रिक्थं राजा त्र्यब्दं निधापयेत्।
अर्वाक् त्र्यब्दाद्धरेत्स्वामी परेण नृपतिर्हरेत्॥ ३०॥
ममेदमिति यो ब्रूयात्सोऽनुयोज्यो यथाविधि।
संवाद्य रूपसंख्यादीन्स्वामी तद्द्रव्यमर्हति॥ ३१॥

hearts of the people through their outer characteristic marks like sound, the colour of the face, the gestures, the shape, the eyes and other outer activities. (25) What is in the mind of a particular person, should be known through his appearance, gestures, movements, activities, speech; eyes, face—what changes appear in these now and then. (26) The property of a minor child and its interest should be safeguarded by the king until he comes back from *Gurukula* after finishing his studies or else till he is minor. (27) The king is duty bound to protect the property of a barren woman, and a woman having no sons, the woman who has nobody left alive in her lineage, *Pativratā*, a widow and a sickly woman. (28) Those who acquire by force the property of such woman should be treated by a righteous king as thieves and be punished in the same manner. (29) If some property or wealth is without its owner for any reason the king should look after that property as a trustee for three years. Within that period if the owner comes and puts a claim rightfully the property should be handed over to him. If there comes no claimant the king may confiscate that property after three years. (30) If somebody comes claiming the property to

अवेदयानो नष्टस्य देशं कालं च तत्त्वतः।
वर्णं रूपं प्रमाणं च तत्समं दण्डमर्हति॥ ३२॥
आददीताथ षड्भागं प्रणष्टाधिगतान्नृपः।
दशमं द्वादशं वापि सतां धर्ममनुस्मरन्॥ ३३॥
प्रणष्टाधिगतं द्रव्यं तिष्ठेद्युक्तैरधिष्ठितम्।
यांस्तत्र चौरान्गृह्णीयात्तान्राजेभेन घातयेत्॥ ३४॥
ममायमिति यो ब्रूयान्निधिं सत्येन मानवः।
तस्याददीत षड्भागं राजा द्वादशमेव वा॥ ३५॥
अनृतं तु वदन्दण्ड्यः स्ववित्तस्यांशमष्टमम्।
तस्यैव वा निधानस्य संख्यायाल्पीयसीं कलाम्॥ ३६॥
विद्वांस्तु ब्राह्मणो दृष्ट्वा पूर्वोपनिहितं निधिम्।
अशेषतोऽप्याददीत सर्वस्याधिपतिर्हि सः॥ ३७॥

be his own the king should ask discrete questions in the systematic way regarding the informations about lost property (such as shape and size, the number etc.) in order to ascertain the propriety of his claim, then the king should hand it over to him. (31) If the claimant cannot supply the correct informations regarding the lost property such as place, time, the colour of the article, shape, size and weight etc., he should be treated as a criminal and be fined equal in value to the property in question. (32) When the lost property is procured to its owner the king should charge 1/6, 1/10, or 1/12 in accordance with the *Dharmaśāstras*. (33) If the royal officers recover some property from some thieves the king should have it kept safe and the thieves arrested with the wealth should be trampled by the elephants to death. (34) If the rightful owner truthfully claims the property, it should be handed over to him deducting 1/6 or 1/12 as tax. (35) The false claimant should be fined as 1/8 of his total possessions or else a suitable portion of the property in question. (36) If it is a learned Brahman who claims the property he can take the whole without paying anything as tax as he is the owner of everything in the state. (37)

यं तु पश्येन्निधिं राजा पुराणं निहितं क्षितौ।
तस्माद्द्विजेभ्यो दत्त्वार्धमर्धं कोशे प्रवेशयेत्॥ ३८॥
निधीनां तु पुराणानां धातूनामेव च क्षितौ।
अर्धभाग्रक्षणाद्राजा भूमेरधिपतिर्हि सः॥ ३९॥
दातव्यं सर्ववर्णेभ्यो राज्ञा चौरैर्हृतं धनम्।
राजा तदुपयुञ्जानश्चौरस्याप्नोति किल्बिषम्॥ ४०॥
जातिजानपदान्धर्माञ्श्रेणीधर्मांश्च धर्मवित्।
समीक्ष्य कुलधर्मांश्च स्वधर्मं प्रतिपादयेत्॥ ४१॥
स्वानि कर्माणि कुर्वाणा दूरे सन्तोऽपि मानवाः।
प्रिया भवन्ति लोकस्य स्वे स्वे कर्मण्यवस्थिताः॥ ४२॥
नोत्पादयेत्स्वयं कार्यं राजा नाप्यस्य पूरुषः।
न च प्रापितमन्येन ग्रसेदर्थं कथंचन॥ ४३॥
यथा नयत्यसृक्पातैर्मृगस्य मृगयुः पदम्।
नयेत्तथानुमानेन धर्मस्य नृपतिः पदम्॥ ४४॥

If the king finds any treasure burried in the ground, he should donate half of it to the Brahmans and the rest should go to the state treasury. (38) If the king finds a treasure burried under ground since long the king can realise half of the treasure and metals on account of safeguarding and the king being the lord of the earth. (39) The king should distribute the stolen wealth among all the four *Varṇas*. If he takes it in his own use, he incurs sin for stealing. (40) The king should discharge his duties (while deciding a case) having in full consideration the *Dharma* of caste, place, *Śreṇī* (guild), the lineage and the *Dharma* of his own as king. (41) One who even though being away performing his duties becomes dear to the society as he is established in his own duties. (42) The king or his representative should not fictitiously create a case or dismiss a case presented by somebody with an intention of realizing money. (43) Just as a hunter finds trace of a deer by seeing the blood dripped on the way similarly the king should reach the bottom of *Dharma* through inference. (44)

सत्यमर्थं च संपश्येदात्मानमथ साक्षिणः।
देशं रूपं च कालं च व्यवहारविधौ स्थितः॥ ४५॥
सद्भिराचरितं यत्स्याद्धार्मिकैश्च द्विजातिभिः।
तद्देशकुलजातीनामविरुद्धं प्रकल्पयेत्॥ ४६॥
अधमर्णार्थसिद्ध्यर्थमुत्तमर्णेन चोदितः।
दापयेद्धनिकस्यार्थमधमर्णाद्विभावितम् ॥ ४७॥
यैर्यैरुपायैरर्थं स्वं प्राप्नुयादुत्तमर्णिकः।
तैस्तैरुपायैः संगृह्य दापयेदधमर्णिकम्॥ ४८॥
धर्मेण व्यवहारेण छलेनाचरितेन च।
प्रयुक्तं साधयेदर्थं पञ्चमेन बलेन च॥ ४९॥
यः स्वयं साधयेदर्थमुत्तमर्णोऽधमर्णिकात्।
न स राज्ञाभियोक्तव्यः स्वकं संसाधयन्धनम्॥ ५०॥
अर्थेऽपव्ययमानं तु करणेन विभावितम्।
दापयेद्धनिकस्यार्थं दण्डलेशं च शक्तितः॥ ५१॥

The king sitting on the throne of justice must have every aspect in view such as truthfulness, wealth, his own self, witnesses, place, form and time. (45) The king should decide a case following the norms conducted by the religious people and at the same time his decision should not go against the tradition of a particular country, family or lineage and caste. (46) If there is a dispute between a lender and a borrower, the king should make the borrower pay the debt claimed by the lender (of course after careful investigation). (47) By whatever means the lender could be repaid, the king should make the borrower pay through those means. (48) The king should make the borrower pay the money back to the lender through *Dharma, Vyavahāra* (court case), *Chala* (deception), *Ācaraṇa* (mortgaging) and the fifth manhandling. (49) If a lender is competent to realise the money from the borrower the king should let him do so and should not come in the way. (50) If the borrower denies yet his borrowing has been otherwise proved, the king should order the borrower to pay and punish him also. (51)

अपह्नवेऽधमर्णस्य देहीत्युक्तस्य संसदि।
अभियोक्तादिशेद्देश्यं करणं वान्यदुद्दिशेत्॥ ५२॥
अदेश्यं यश्चदिशति निर्दिश्यापह्नुते च यः।
यश्चाधरोत्तरानर्थान्विगीतान्नावबुध्यते ॥ ५३॥
अपदिश्यापदेश्यं च पुनर्यस्त्वपधावति।
सम्यक्प्रणिहितं चार्थं पृष्टः सन्नाभिनन्दति॥ ५४॥
असंभाष्ये साक्षिभिश्च देशे संभाषते मिथः।
निरुच्यमानं प्रश्नं च नेच्छेद्यश्चापि निष्पतेत्॥ ५५॥
ब्रूहीत्युक्तश्च न ब्रूयादुक्तं च न विभावयेत्।
न च पूर्वापरं विद्यात्तस्मादर्थात्स हीयते॥ ५६॥
साक्षिणः सन्ति मेत्युक्त्वा दिशेत्युक्तो दिशेन्न यः।
धर्मस्थः कारणैरेतैर्हीनं तमपि निर्दिशेत्॥ ५७॥
अभियोक्ता न चेद्ब्रूयाद्बध्यो दण्ड्यश्च धर्मतः।
न चेत्त्रिपक्षात्प्रब्रूयाद्धर्मं प्रति पराजितः॥ ५८॥

If a borrower refutes the claim of the lender then it is the lender who is required to prove his case through genuine evidences and documentary proofs. (52) If a plaintiff claims a place where the transaction took place and finally it is proved that the presence of the borrower there was physically impossible; or the so-called lender issues inconsistent statements, acknowledges certain things and then refuses and contradicts; says something once and entirely different thing the very next time; at the time of cross examining he fails to substantiate the points of his plaint, whispers with the witnesses in the secluded corner; scoffs at being asked questions; shifts position; evades questioning and makes excuses; avoids answering even if specifically instructed; he who could not substantiate his claims and who seems to be unacquainted with pros and cons of the case, does not deserve to get the money e.g., the king must dismiss such a case. (53—56) When a plaintiff says that he has witnesses to support his claim and fails to produce them when the court so demands in such circumstance the judge again should dismiss the case. (57) The plaintiff having

यो यावन्निह्नुवीतार्थं मिथ्या यावति वा वदेत्।
तौ नृपेण ह्यधर्मज्ञौ दाप्यौ तद्द्विगुणं दमम्॥५९॥
पृष्टोऽपव्ययमानस्तु कृतावस्थो धनैषिणा।
त्र्यवरैः साक्षिभिर्भाव्यो नृपब्राह्मणसंनिधौ॥६०॥
यादृशा धनिभिःकार्या व्यवहारेषु साक्षिणः।
तादृशान्संप्रवक्ष्यामि यथावाच्यमृतं च तैः॥६१॥
गृहिणः पुत्रिणो मौलाः क्षत्रविट्शूद्रयोनयः।
अर्थ्युक्ताः साक्ष्यमर्हन्ति न ये केचिदनापदि॥६२॥
आप्ताः सर्वेषु वर्णेषु कार्याः कार्येषु साक्षिणः।
सर्वधर्मविदोऽलुब्धा विपरीतांस्तु वर्जयेत्॥६३॥
नार्थसम्बन्धिनो नाप्ता न सहाया न वैरिणः।
न दृष्टदोषाः कर्तव्या न व्याध्यार्ता न दूषिताः॥६४॥

filed a suit, speaks nothing afterwards for corroborating or substantiating his case should be either fined or imprisoned. If the defendant who does not submit his defence within three fortnights the case may be decreed against him. (58) If the borrower pleads that he has borrowed less than what the lender claims or if the lender claims more than what the borrower borrowed and if it is so proved the defrauding party should be fined double amount of the difference.(59) In case the borrower denies borrowing as claimed by the plaintiff, it is up to the plaintiff to produce at least three witnesses before a learned *Brāhmaṇa* appointed by the king and have his case proved. (60) Now I am going to tell you the manner through which the truth can be drawn from the mouth of the parties and witnesses through questioning. (61) The witnesses—*Kṣatriya, Vaiśya* and *Śūdra*—married having children and inhabitants of the same place. Such people may give statement from a witness box if the plaintiff so desires. With the exception of emergency anyboy and everybody cannot be allowed to be a witness. (62) The witnesses can be from any caste but they should be of indubitable character, religious and ungreedy. The persons not having these qualities should be disallowed as a witness. (63) The witnesses related to the plaintiff

न साक्षी नृपतिः कार्यो न कारुककुशीलवौ।
न श्रोत्रियो न लिङ्गस्थो न सङ्गेभ्यो विनिर्गतः॥ ६५॥
नाध्यधीनो न वक्तव्यो न दस्युर्न विकर्मकृत्।
न वृद्धो न शिशुर्नैको नान्त्यो न विकलेन्द्रियः॥ ६६॥
नार्तो न मत्तो नोन्मत्तो न क्षुत्तृषोपपीडितः।
न श्रमार्तो न कामार्तो न क्रुद्धो नापि तस्करः॥ ६७॥
स्त्रीणां साक्ष्यं स्त्रियः कुर्युर्द्विजानां सदृशा द्विजाः।
शूद्राश्च सन्तः शूद्राणामन्त्यानामन्त्ययोनयः॥ ६८॥
अनुभावी तु यः कश्चित्कुर्यात्साक्ष्यं विवादिनाम्।
अन्तर्वेश्मन्यरण्ये वा शरीरस्यापि चात्यये॥ ६९॥
स्त्रियाप्यसंभवे कार्यं बालेन स्थविरेण वा।
शिष्येण बन्धुना वापि दासेन भृतकेन वा॥ ७०॥

through monetary transactions, friends, helpers, opponents, having defects or sickly ones should not be allowed as witness. (64) The king, craftsman, singers or actors, *Śrotrīya, Brahmacārī* and renouncer may not be summoned as witness. (65) A slave, a defamed in the society, a bandit, a performer of prohibited acts, aged, a minor, a *Cāṇḍāla,* a handicapped should not be allowed as a witness. Above all a single witness may not be allowed to rely upon. (66) A sorrowful, intoxicated, insane, starving with hunger or thirst, extremely fatigued, libidinous, a person of heated temperament and a thief should not be allowed as witnesses. (67) In case of ladies, only ladies could be witness, for regenerates only regenerates equal in rank, *Śūdras* for *Śūdra* only and only *Cāṇḍālas* should be a witness in the suit filed by a *Cāṇḍāla.* (68) If a dispute takes place inside the house or in a forest or in case where physical fighting has taken place any eye witness may be produced. There is no binding of any kind. (69) If it is impossible to find the above type of witnesses in that case a lady, a child, an aged one, a disciple, a cousin, a domestic servant or a worker can be produced as a witness. (70)

बालवृद्धातुराणां च साक्ष्येषु वदतां मृषा।
जानीयादस्थिरां वाचमुत्सिक्तमनसां तथा॥ ७१॥
साहसेषु च सर्वेषु स्तेयसंग्रहणेषु च।
वाग्दण्डयोश्च पारुष्ये न परीक्षेत साक्षिणः॥ ७२॥
बहुत्वं परिगृह्णीयात्साक्षिद्वैधे नराधिपः।
समेषु तु गुणोत्कृष्टान्गुणिद्वैधे द्विजोत्तमान्॥ ७३॥
समक्षदर्शनात्साक्ष्यं श्रवणाच्चैव सिध्यति।
तत्र सत्यं ब्रुवन्साक्षी धर्मार्थाभ्यां न हीयते॥ ७४॥
साक्षी दृष्टश्रुतादन्यद्विब्रुवन्नार्यसंसदि।
अवाङ्नरकमभ्येति प्रेत्य स्वर्गाच्च हीयते॥ ७५॥
यत्रानिबद्धोऽपीक्षेत शृणुयाद्वापि किंचन।
दृष्टस्तत्रापि तद्ब्रूयाद्यथादृष्टं यथाश्रुतम्॥ ७६॥

If a child, an aged man or a sick person or of unsteady mind speaks untruth in a witness box the judge may find it out through their unsteadiness or faltering in their speech. (71) In the cases of daredevilry (such as setting fire to the house, stealing, enjoying the wife of the *Ācārya,* using harsh words and physical fighting the witnesses should not be cross-examined. (72) If the oral evidences by the witnesses are contradictory to each other, the majority should be relied upon. If they are equal in number those witnesses who have high qualities and character, should be taken to be true. Even if such witnesses contradict each other and they too are equal in number, the Brahmans among them should be relied upon by the king. (73) In a matter which is an object of eyes, eye-witnesses should be given importance. If it is an object of hearing the oral statement can be relied upon. A witness speaking truth never suffers in regard of *Dharma* and *Artha*. (74) If a witness speaks something different from what he has seen or heard (fabricated statement) he goes to the hell with his face downward and he never attains heaven. (75) Even if there is somebody who has not been invited as a witness by plaintiff or defendant and he

एकोऽलुब्धस्तु साक्षी स्याद्बह्व्यः शुच्योऽपि न स्त्रियः।
स्त्रीबुद्धेरस्थिरत्वात्तु दोषैश्चान्येऽपि ये वृताः॥ ७७॥
स्वभावेनैव यद्ब्रूपुस्तद्ग्राह्यं व्यावहारिकम्।
अतो यदन्यद्विब्रूयुर्धर्मार्थं तदपार्थकम्॥ ७८॥
सभान्तः साक्षिणः प्राप्तानर्थिप्रत्यर्थिसंनिधौ।
प्राड्विवाकोऽनुयुञ्जीत विधिना तेन सान्त्वयन्॥ ७९॥
यद्द्वयोरनयोर्वेत्थ कार्येऽस्मिश्चेष्टितं मिथः।
तद्ब्रूत सर्वं सत्येन युष्माकं ह्यत्र साक्षिता॥ ८०॥
सत्यं साक्ष्ये ब्रुवन्साक्षी लोकानाप्नोति पुष्कलान्।
इह चानुत्तमां कीर्तिं वागेषा ब्रह्मपूजिता॥ ८१॥
साक्ष्येऽनृतं वदन्पाशैर्बध्यते वारुणैर्भृशम्।
विवशः शतमाजातीस्तस्मात्साक्ष्यं वदेदृतम्॥ ८२॥

is asked by the judge to be a witness he should state only what he has seen or heard. (76) Even a single witness if devoid of greed is reliable but even many women although pure minded should not be allowed to be witnesses as women are of unresolved and unsteady intellect. At the same time if there are witnesses—men or women who have without sterling or high character and have some other demerits should not be taken as witnesses. (77) If a witness gives any statements in a natural way under no pressure of any kind, he is reliable but due to any reason whatever he speaks that is unnatural and serves no purpose, should not be taken to be correct. (78) A judge should politely ask questions to a witness before the plaintiff and defendant both in the following manner. (79) Please tell truthfully whatever you know in regard of these two—plaintiff and defendant and about the present case before the court as you are a witness. (80) A truthful witness attains high position in the other world (heaven etc.) and good fame in this world as truth is adorable even to Brahmā. (81) A witness who gives a false statement before the court is roped with the noose of *Varuṇa* (snakes) severely and suffering from dropsy

सत्येन पूयते साक्षी धर्मः सत्येन वर्धते।
तस्मात्सत्यं हि वक्तव्यं सर्ववर्णेषु साक्षिभिः॥८३॥
आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः।
माऽवमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम्॥८४॥
मन्यन्ते वै पापकृतो न कश्चित्पश्यतीति नः।
तांस्तु देवाः प्रपश्यन्ति स्वस्यैवान्तरपूरुषः॥८५॥
द्यौर्भूमिरापो हृदयं चन्द्रार्काग्नियमानिलाः।
रात्रिः संध्ये च धर्मश्च वृत्तज्ञाः सर्वदेहिनाम्॥८६॥
देवब्राह्मणसांनिध्ये साक्ष्यं पृच्छेदृतं द्विजान्।
उदङ्मुखान्प्राङ्मुखान्वा पूर्वाह्णे वै शुचिः शुचीन्॥८७॥
ब्रूहीति ब्राह्मणं पृच्छेत्सत्यं ब्रूहीति पार्थिवम्।
गोबीजकाञ्चनैर्वैश्यं शूद्रं सर्वैस्तु पातकैः॥८८॥

he has to undergo the infernal hells for one hundred births. Thus one should always speak truth while a witness. (82) The witness is sanctified by truth. The *Dharma* is enhanced by truth. So a witness is always to speak the truth in regard of all the four castes whatsoever. (83) The *Ātmā* is a real witness to all good or evil deeds of a person. The *Ātmā* is the only refuge to its own self. Therefore do not disregard the *Ātmā* (by speaking false) which is the best witness of all beings. (84) The sinners feel that nobody is watching them committing sins. (It is wrong) there are gods who always watch and above all there is *Ātmā* abiding within everybody which is always watchful. (85) The *Ākāśa,* the earth, the waters, the heart, moon, sun, fire, Yama, wind-god, the night, the two twilights and the *Dharma*—they always know what virtuous or vicious act the body-holders do. (86) The judge, pure of heart, in presence of the statue of a deity and Brahman should ask questions to Brahman witnesses who stand facing east or north in the hours before noon and tell them to speak truth. (87) A judge should tell a Brahman 'Speak please', A *Kṣatriya* 'speak truth', should make a *Vaiśya* swear by cow, foodgrains and gold, the judge

ब्रह्मघ्नो ये स्मृता लोका ये च स्त्रीबालघातिनः।
मित्रद्रुहः कृतघ्नस्य ते ते स्युर्ब्रुवतो मृषा॥ ८९॥
जन्मप्रभृति यत्किंचित्पुण्यं भद्र त्वया कृतम्।
तत्ते सर्वं शुनो गच्छेद्यदि ब्रूयास्त्वमन्यथा॥ ९०॥
एकोऽहमस्मीत्यात्मानं यत्त्वं कल्याण मन्यसे।
नित्यं स्थितस्ते हृद्येषः पुण्यपापेक्षिता मुनिः॥ ९१॥
यमो वैवस्वतो देवो यस्तवैष हृदि स्थितः।
तेन चेदविवादस्ते मा गङ्गां मा कुरून्गमः॥ ९२॥
नग्नो मुण्डः कपालेन भिक्षार्थी क्षुत्पिपासितः।
अन्धः शत्रुकुलं गच्छेद्यः साक्ष्यमनृतं वदेत्॥ ९३॥
अवाक्शिरास्तमस्यन्धे किल्विषी नरकं व्रजेत्।
यः प्रश्नं वितथं ब्रूयात्पृष्टः सन्धर्मनिश्चये॥ ९४॥

should make a *Śūdra* swear by all the sins. (88) What sins occur by killing a Brahman, a woman or a child; what sins occur to those who are treacherous to friends and are ungrateful—all those sins may occur to you if you speak false. (89) O auspicious one, whatever virtues you have accumulated through your whole life, may go to dogs if you speak false. (90) O auspicious one, if you think that you are alone (and nobody watches you) you are wrong as the supreme God is always in your heart and he watches whatever right or wrong you do. (91) Yama, the son of Vivasvān, is always seated in your heart. If you do not have any quarrel with him (if you do not do anything unethical or irreligious) you need not go to the Gaṅgā or Kurukṣetra. (92) One who issues a false statement from a witness box, becomes in his next birth naked, bald headed, blind, always feeling hunger and thirst and moves here and there even to the doors of the enemies with a begging bowl. (93) (This verse might be referring to the sect of *Kāpālikas*). When *Dharma* and *Adharma* are being thrashed, to the person that speaks untruth as a witness when questioned by a judge, that sinner goes to the hell full of darkness down headed. (94)

अन्धो मत्स्यानिवाश्नाति स नरः कण्टकैः सह।
यो भाषतेऽर्थवैकल्यमप्रत्यक्षं सभां गतः॥ ९५ ॥
यस्य विद्वान्हि वदतः क्षेत्रज्ञो नाभिशङ्कते।
तस्मान्न देवाः श्रेयांसं लोकेऽन्यं पुरुषं विदुः॥ ९६ ॥
यावतो बान्धवान्यस्मिन्हन्ति साक्ष्येऽनृतं वदन्।
तावतः संख्यया तस्मिञ्छृणु सौम्यानुपूर्वशः॥ ९७ ॥
पञ्च पश्वनृते हन्ति दश हन्ति गवानृते।
शतमश्वानृते हन्ति सहस्रं पुरुषानृते॥ ९८ ॥
हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदन्।
सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदीः॥ ९९ ॥
अप्सु भूमिवदित्याहुः स्त्रीणां भोगे च मैथुने।
अब्जेषु चैव रत्नेषु सर्वेष्वश्ममयेषु च॥ १००॥

One who before a court makes an ambiguous statement (concealing the truth) and tells, something which he has not personally seen, had to suffer like a blind who eats fish alongwith its bones.(95) One who is quite carefree while making a statement as a witness before the court; whose conscience is quite clear, the gods do not recognize anybody superior to him. (96) O good looking one, harken from me how many relatives a person making a false statement before the court, pushes into the hell. I am telling you one by one. (97) If somebody speaks untruth in regard of animals throws into hell five of his relations, speaking untruth in regard of a cow ten, in regard of horses one hundred and if he speaks untruth in regard of a human being, throws one thousand relatives into the hell or reaps the consequences of killing beings as mentioned above. (98) If one speaks untruth in regard of gold he throws into the hell his elders and those who are yet to be born but if he speaks untruth in regard of land he pushes into the hell everybody. So never speak untruth. (99) Regarding water resources, women and cohabiting with them, lotus and other objects coming from water, gems and objects made of stones—if somebody speaks

एतान्दोषानवेक्ष्य त्वं सर्वाननृतभाषणे।
यथाश्रुतं यथादृष्टं सर्वमेवाञ्जसा वद॥ १०१॥
गोरक्षकान्वाणिजिकांस्तथा कारुकुशीलवान्।
प्रेष्यान्वार्धुषिकांश्चैवविप्राञ्शूद्रवदाचरेत् ॥ १०२॥
तद्वदन्धर्मतोऽर्थेषु जानन्नप्यन्यथा नरः।
न स्वर्गाच्च्यवते लोकाद्दैवीं वाचं वदन्ति ताम्॥ १०३॥
शूद्रविट्क्षत्रविप्राणां यत्रर्तोक्तौ भवेद्वधः।
तत्र वक्तव्यमनृतं तद्धि सत्याद्विशिष्यते॥ १०४॥
वाग्दैवत्यैश्च चरुभिर्यजेरंस्ते सरस्वतीम्।
अनृतस्यैनसस्तस्य कुर्वाणा निष्कृतिं पराम्॥ १०५॥
कूष्माण्डैर्वापि जुहुयाद्घृतमग्नौ यथाविधि।
उदित्यृचा वा वारुण्या तृचेनाब्दैवतेन वा॥ १०६॥

false he incurs sin like speaking untruth in regard of land. (100) (The judge should tell the witness clearly) if you speak false, you will reap the consequences as narrated so far—knowing this fact speak only what you have seen and what you have heard exactly. (101) If the witness is a cowherd, a businessman, a craftman, a musician or dancer, a slave, a performer of censorious deeds and he happens to be a Brahman—the king should treat him as *Śūdra* in a witness box. (102) If there is somebody who speaks untruth with the intention of protecting *Dharma* while fully aware of what is *Dharma,* he does not fall from the heavenly abodes as the wise men regard such a speech a divine one. (103) (There can be another explanation, if there is a man who knows the reality of the case in question, yet he speaks untruth for the sake of *Dharma,* he is no sinner). Where by speaking truth there is possibility that a *Śūdra, Vaiśya, Kṣatriya* or a Brahman may get a death sentence—in such a case speaking untruth is more fruitful than speaking truth. (104) As an expiatory step they should propitiate Saraswatī by making a sacrifice in which *Carus* of truthful speech *(Vāgdaivatya)* are poured as oblations in order to wash out the sins committed through speaking untruth. (105) Or else one should pour oblations of ghee into the fire as

त्रिपक्षादब्रुवन्साक्ष्यमृणादिषु नरोऽगदः।
तदृणं प्राप्नुयात्सर्वं दशबन्धं च सर्वतः॥ १०७॥
यस्य दृश्येत सप्ताहादुक्तवाक्यस्य साक्षिणः।
रोगोऽग्निर्ज्ञातिमरणमृणं दाप्यो दमं च सः॥ १०८॥
असाक्षिकेषु त्वर्थेषु मिथो विवदमानयोः।
अविन्दंस्तत्त्वतः सत्यं शपथेनापि लम्भयेत्॥ १०९॥
महर्षिभिश्च देवैश्च कार्यार्थं शपथाः कृताः।
वसिष्ठश्चापि शपथं शेपे पैजवने नृपे॥ ११०॥
न वृथा शपथं कुर्यात्स्वल्पेऽप्यर्थे नरो बुधः।
वृथा हि शपथं कुर्वन्प्रेत्य चेह न नश्यति॥ १११॥
कामिनीषु विवाहेषु गवां भक्ष्ये तथेन्धने।
ब्राह्मणाभ्युपपत्तौ च शपथे नास्ति पातकम्॥ ११२॥

reciting *Kūṣmāṇḍa Mantra* or reciting *Varuṇa Mantra* in a prescribed manner or else by reciting "आपो हि ष्ठा मयो भुवः" etc., since the very waters are the presiding deity. (106) If a witness does not give his statement for three fortnights in a case of money lending then the borrower must pay the entire amount claimed to the money lender and 1/10 of the amount as fine to the state treasury. (107) If there is some casualty like sickness, fire, a death in the family etc., within a week in the house of a witness, the borrower must pay the entire amount to the lender and 1/10 as fine to the state treasury. (108) If there is a case without a witness and the two parties contradict each other and the king is not in a position to know the reality he may ask the parties to take oaths and swear. (109) The great sages and gods prescribed oath as a means to know the truth. Vasiṣṭha also took oath before the king Sudāsa, the son of Pijavan, to clear him from the charge. (110) A learned man should not unnecessarily take oath for a petty affair. Swearing for nothing he spoils his other world as well as this one. (111) One does not incur any sin if he takes oath in connection with the marriage of a girl, supply of fodder to the cows, taking fuel for the *Havana* and if the life of a Brahman is in danger.(112)

सत्येन शापयेद्विप्रं क्षत्रियं वाहनायुधैः।
गोबीजकाञ्चनैर्वैश्यं शूद्रं सर्वैस्तु पातकैः॥११३॥
अग्निं वाहारयेदेनमप्सु चैनं निमज्जयेत्।
पुत्रदारस्य वाप्येनं शिरांसि स्पर्शयेत्पृथक् ॥११४॥
यमिद्धो न दहत्यग्निरापो नोन्मज्जयन्ति च।
न चार्तिमृच्छति क्षिप्रं स ज्ञेयः शपथे शुचिः॥११५॥
वत्सस्य ह्यभिशस्तस्य पुरा भ्रात्रा यवीयसा।
नाग्निर्ददाह रोमापि सत्येन जगतः स्पशः॥११६॥
यस्मिन्यस्मिन्विवादे तु कौटसाक्ष्यं कृतं भवेत्।
तत्तत्कार्यं निवर्तेत कृतं चाप्यकृतं भवेत्॥११७॥
लोभान्मोहाद्भयान्मैत्रात्कामात्क्रोधात्तथैव च।
अज्ञानाद्बालभावाच्च साक्ष्यं वितथमुच्यते॥११८॥

A Brahman may swear by truth, *Kṣatriya* by his vehicles and weapons, a *Vaiśya* by his cow, granary and gold and a *Śūdra* should swear by all sins. (113) Or else a fire test should be arranged or one should be asked to dive into the water or else he should be asked to swear by putting his hands on the head of his son or wife separately. (114) If the person taking oath does not get burnt by fire or is not drowned into the waters or else no calamity occurs in the family in the near future, he should be taken to be truthful to his oath. (115) In the time of yore when the sage Vatsa was charged by his younger brother (that he was not born of his own father but he was born of a *Śūdra*) he entered into the fire. The fire-god a testifier of auspicious and inauspicious deeds of the whole world did not burn even a single hair on his body due to his truth. (116) In the cases where witnesses gave false statements, should be reopened and reconsidered if it is found out that the cases were decided on false grounds. Such decisions are as good as naught. (117) The statement of a witness motivated by greed, infatuation, fear, friendship, lust, anger, ignorance and innocence is taken to be false. (118)

एषामन्यतमे स्थाने यः साक्ष्यमनृतं वदेत्।
तस्य दण्डविशेषांस्तु प्रवक्ष्याम्यनुपूर्वशः॥ ११९॥
लोभात्सहस्रं दण्ड्यस्तु मोहात्पूर्वं तु साहसम्।
भयाद्द्वौ मध्यमौ दण्डौमैत्रात्पूर्वं चतुर्गुणम्॥ १२०॥
कामाद्दशगुणं पूर्वं क्रोधात्तु त्रिगुणं परम्।
अज्ञानाद्द्वे शते पूर्णे बालिश्याच्छतमेव तु॥ १२१॥
एतानाहुः कौटसाक्ष्ये प्रोक्तान्दण्डान्मनीषिभिः।
धर्मस्याव्यभिचारार्थमधर्मनियमाय च॥ १२२॥
कौटसाक्ष्यं तु कुर्वाणांस्त्रीन्वर्णान्धार्मिको नृपः।
प्रवासयेद्दण्डयित्वा ब्राह्मणं तु विवासयेत्॥ १२३॥
दश स्थानानि दण्डस्य मनुः स्वायम्भुवोऽब्रवीत्।
त्रिषु वर्णेषु यानि स्युरक्षतो ब्राह्मणो व्रजेत्॥ १२४॥

Under the aforesaid conditions if a statement is given the witness should be punished as stated below. (119) If motivating cause is greed the witness should be fined for one thousand *Paṇas;* if it is caused by infatuation, the punishment should be as prescribed for, first *Sāhasa* (*Sāhasa* is explained in 136 and 138 of the same chapter). If it is due to fear then the liar should be punished as in case of middle *Sāhasa* and if it is caused by friendship the witness should be punished four times as in first *Sāhasa.* (120) If the false statement is caused by lust the punishment should be ten times as for the first *Sāhasa,* if it is due to anger the punishment should be three times as for the middle *Sāhasa,* if it is due to ignorance or foolishness the witness should be fined 100 *Paṇas* in each case. (121) These are the punishments prescribed by the *Munis* for the protection of *Dharma* and having a check over *Adharma*—in the form of a false statement given before a court. (122) A religious king should punish the wrong doer (a false witness) in the above manner and exile him as well, if he is a *Kṣatriya, Vaiśya* or *Śūdra.* If the witness happens to be a Brahman, he should simply be exiled from the country with no other punishment. (123) The ten spots where punishment is to be inflicted are mentioned

उपस्थमुदरं जिह्वा हस्तौ पादौ च पञ्चमम्।
चक्षुर्नासा च कर्णौ च धनं देहस्तथैव च ॥१२५॥
अनुबन्धं परिज्ञाय देशकालौ च तत्त्वतः।
सारापराधौ चालोक्य दण्डं दण्ड्येषु पातयेत्॥१२६॥
अधर्मदण्डनं लोके यशोघ्नं कीर्तिनाशनम्।
अस्वर्ग्यं च परत्रापि तस्मात्तत्परिवर्जयेत्॥१२७॥
अदण्ड्यान्दण्डयन्राजा दण्ड्यांश्चैवाप्यदण्डयन्।
अयशो महदाप्नोति नरकं चैव गच्छति॥१२८॥
वाग्दण्डं प्रथमं कुर्याद्धिग्दण्डं तदनन्तरम्।
तृतीयं धर्मदण्डं तु वधदण्डमतः परम्॥१२९॥
वधेनापि यदा त्वेतान्निग्रहीतुं न शक्नुयात्।
तदैषु सर्वमप्येतत्प्रयुञ्जीत चतुष्टयम्॥१३०॥
लोकसंव्यवहारार्थं याः संज्ञाः प्रथिता भुवि।
ताम्ररूपसुवर्णानां ताः प्रवक्ष्याम्यशेषतः॥१३१॥

by Swāyambhuva Manu. These are for the three castes and not for Brahmans. A Brahman should be exiled only. (124) Genital organ, stomach, tongue, two hands, two legs, eyes, ears, nose, body and wealth—these are the ten spots for punishment. (125) The guilty should be punished only after fully considering the magnitude of his crime, the place and time of crime, the physical and monetary condition of the guilty and the nature of the crime committed. (126) If a punishment is awarded superseding *Dharma* it kills the name and fame of the administrator. It leads him to hell therefore it should be avoided. (127) If a king punishes innocent persons and lets the guilty go scot-free, he is subjected to defame in the world and hell after death. (128) For the first crime a guilty should be chided then second time reprimanded, for the third time monetary fine and finally the physical punishment. (129) If the king fails to control a guilty person even by inflicting physical injury (like cutting a bodily limb) then he should try all the four kinds of punishments simultaneously. (130) Now I am going to tell

जालान्तरगते भानौ यत्सूक्ष्मं दृश्यते रजः।
प्रथमं तत्प्रमाणानां त्रसरेणुं प्रचक्षते॥ १३२॥
त्रसरेणवोऽष्टौ विज्ञेया लिक्षैका परिमाणतः।
ता राजसर्षपस्तिस्त्रस्ते त्रयो गौरसर्षपः॥ १३३॥
सर्षपाः षट् यवो मध्यस्त्रियवं त्वेककृष्णलम्।
पञ्चकृष्णलको माषस्ते सुवर्णस्तु षोडश॥ १३४॥
पलं सुवर्णाश्चत्वारः पलानि धरणं दश।
द्वे कृष्णले समधृते विज्ञेयो रौप्यमाषकः॥ १३५॥
ते षोडश स्याद्धरणं पुराणश्चैव राजतः।
कार्षापणस्तु विज्ञेयस्ताम्रिकः कार्षिकः पणः॥ १३६॥
धरणानि दश ज्ञेयः शतमानस्तु राजतः।
चतुः सौवर्णिको निष्को विज्ञेयस्तु प्रमाणतः॥ १३७॥
पणानां द्वे शते सार्धे प्रथमः साहसः स्मृतः।
मध्यमः पञ्च विज्ञेयः सहस्त्रं त्वेव चोत्तमः॥ १३८॥

you the value and weight of copper, silver and gold current in the social transactions and universally accepted. (131) The small particles of dust visible in the sun-beams coming through a window are known as *Trasareṇu*. (So anything equal in weight and size of the above metals) may be known as such. (132) An object equal to eight *Trasareṇus* in weight is equal to one *Likṣā*, three *Likṣās* equal to one *Rājasarṣapa* and three *Rājasarṣapas* equal to one *Gaurasarṣapa*. (133) Six *Gaurasarṣapas* are equal to one average size barley, three barlies are equal to one *Rattī*, five *Rattīs*=one *Māṣa* and sixteen *Māṣas*=one *Suvarṇa* (Tola). (134) Four *Suvarṇas*=one *Pala*, ten *Palas*=one *Dharaṇa* and two *Rattī* silver=one *Raupya*. (135) Sixteen silver *Māṣas*=one *Dharaṇa* or *Raupyapurāṇa*. A copper piece one *Karṣa* in weight is called *Kārṣāpaṇa* or simply *Paṇa*. (136) Ten *Raupyadharaṇa*=one *Rājataśatamāna* and four *Suvarṇas*=one *Niṣka*. (137) Two hundred fifty *Paṇas*=first *Sāhasa*, five hundred *Paṇas*=middle *Sāhasa* and one thousand *Paṇas*=superior *Sāhasa*. (138)

ऋणे देये प्रतिज्ञाते पञ्चकं शतमर्हति।
अपह्नवे तद्द्विगुणं तन्मनोरनुशासनम्॥ १३९॥
वसिष्ठविहतां वृद्धिं सृजेद्वित्तविवर्धिनीम्।
अशीतिभागं गृह्णीयान्मासाद्वार्धुषिकः शते॥ १४०॥
द्विकं शतं वा गृह्णीयात्सतां धर्ममनुस्मरन्।
द्विकं शतं हि गृह्णानो न भवत्यर्थकिल्विषी॥ १४१॥
द्विकं त्रिकं चतुष्कं च पञ्चकं च शतं समम्।
मासस्य वृद्धिं गृह्णीयाद्वर्णानामनुपूर्वशः॥ १४२॥
न त्वेवाधौ सोपकारे कौसीदीं वृद्धिमाप्नुयात्।
न चाधेः कालसंरोधान्निसर्गोऽस्ति न विक्रयः॥ १४३॥
न भोक्तव्यो बलादाधिर्भुञ्जानो वृद्धिमुत्सृजेत्।
मूल्येन तोषयेच्चैनमाधिस्तेनोऽन्यथा भवेत्॥ १४४॥

If somebody acknowledges to have borrowed money from the plaintiff, he should be charged 5% as interest; if he refuses to acknowledge borrowing even before the court the interest should be 10%. These are injunctions of Manu. (139) In order to multiply his treasure a moneylender may charge as interest no more than 1/80 of the capital per month e.g., 15% per annum as prescribed by *Vasiṣṭha*. (140) A person not transgressing *Dharma* can charge at the most twenty four percent interest per annum. Doing so he incurs no sin. (141) A moneylender may charge interest at the rate of 2,3,4 and 5% per month from Brahman, *Kṣatriya, Vaiśya* and *Śūdra* respectively. (142) If somebody borrows money mortgaging a piece of land, the harvest of that land will suffice the interest. Even after the lapse of a long period the mortgaged article can neither be transferred to somebody else nor sold. (143) If it is an ornament mortgaged it should never be personally used. If it is used the money-lender is deprived of any interest that incurs. If the mortgaged article be somehow contaminated or spoiled, the borrower should be pacified by paying compensation otherwise the lender would be treated as the thief in regard to that article. (144)

आधिश्चोपनिधिश्चोभौ न कालात्ययमर्हतः।
अवहार्यौ भवेतां तौ दीर्घकालमवस्थितौ॥ १४५॥
संप्रीत्या भुज्यमानानि न नश्यन्ति कदाचन।
धेनुरुष्ट्रो वहन्नश्वो यश्च दम्यः प्रयुज्यते॥ १४६॥
यत्किंचिद्दश वर्षाणि सन्निधौ प्रेक्ष्यते धनी।
भुज्यमानं परैस्तूष्णीं न स तल्लब्धुमर्हति॥ १४७॥
अजडश्चेदपोगण्डो विषयो चास्य भुज्यते।
भग्नं तद्व्यवहारेण भोक्ता तद्द्रव्यमर्हति॥ १४८॥
आधिः सीमा बालधनं निक्षेपोपनिधिः स्त्रियः।
राजस्वं श्रोत्रियस्वं च न भोगेन प्रणश्यति॥ १४९॥
यः स्वामिनाननुज्ञातमाधिं भुङ्क्तेऽविचक्षणः।
तेनार्थवृद्धिर्भोक्तव्या तस्य भोगस्य निष्कृतिः॥ १५०॥

If a borrower wants the article mortgaged, back even after a long period it should be given back to him and such is the case with a lender. The lender must have his money back from the borrower. (145) If somebody lends a cow, a camel, a horse or a bullock to somebody else and he in turn uses them yet the real owner never loses his claim from over those things. (146) If the owner gives something to somebody he uses it for ten continuous years and the owner makes no objection of any sort in such case the owner cannot have his article back. (147) If a person is not idiotic and more than sixteen years in age and if somebody utilizes his possession before his eyes in that case the real owner loses his right from over that thing and it goes to him who uses it. (148) Nobody can have a permanent claim over the following things even if it is under his possession—a mortgaged article, a boundary of the village, the wealth of a minor, a trust, money kept in a utensil secretly (burried underground) revenue tax, and the wealth of a *Śrotriya Brāhmaṇa.* (149) If a foolish utilizes a mortgaged article in his own interest without permission of the owner, the half of the amount involved should be deducted from his capital as

कुसीदवृद्धिर्द्वैगुण्यं नात्येति सकृदाहृता।
धान्ये सदे लवे वाह्ये नातिक्रामति पञ्चताम्॥ १५१॥
कृतानुसारादधिका व्यतिरिक्ता न सिद्ध्यति।
कुसीदपथमाहुस्तं पञ्चकं शतमर्हति॥ १५२॥
नातिसांवत्सरीं वृद्धिं न चादृष्टां पुनर्हरेत्।
चक्रवृद्धिः कालवृद्धिः कारिता कायिका च या॥ १५३॥
ऋणं दातुमशक्तो यः कर्तुमिच्छेत्पुनः क्रियाम्।
स दत्त्वा निर्जितां वृद्धिं करणं परिवर्तयेत्॥ १५४॥
अदर्शयित्वा तत्रैव हिरण्यं परिवर्तयेत्।
यावती संभवेद्वृद्धिस्तावतीं दातुमर्हति॥ १५५॥
चक्रवृद्धिं समारूढो देशकालव्यवस्थितः।
अतिक्रामन्देशकालौ न तत्फलमवाप्नुयात्॥ १५६॥

interest (the borrower should be made to pay only half of the amount borrowed). (150) If the capital and interest both are paid at a time the amount should not be more than double to be paid. If it is a case of foodgrains, fruits of a tree, wool, bullock and horse etc., at the time of paying it back it should not be more than five times even after lapse of considerably long period. (151) The rate of interest charged should not be more than the stipulated one. If charged more it is termed as Kusīda. The proper rate of interest is 5%. (152) (In case it is stipulated to pay the interest monthly or after two or three months, it should be realized according to the stipulation within a year) in no case after a year more interest may be charged. The rate of interest should be as enjoined by *Śāstras*. Compound interest should never be charged, increasing the rate of interest at any time arbitrarily (*Kāla Vṛddhi*), realizing interest in the form of physical labour (*Kāyika*) and through torture—should never be adopted. (153) If a borrower is unable to pay the money back at stipulated time he should renew the document of transaction but only after paying the interest up to date. (154) If unable to pay the interest, he should write another paper for the amount inclusive of interest also. (155) If a coach driver

समुद्रयानकुशला देशकालार्थदर्शिनः।
स्थापयन्ति तु यां वृद्धिं सा तत्राधिगमं प्रति॥ १५७॥
यो यस्य प्रतिभूस्तिष्ठेद्दर्शनायेह मानवः।
अदर्शयन्स तं तस्य प्रयच्छेत्स्वधनादृणम्॥ १५८॥
प्रातिभाव्यं वृथादानमाक्षिकं सौरिकं च यत्।
दण्डशुल्कावशेषं च न पुत्रो दातुमर्हति॥ १५९॥
दर्शनप्रातिभाव्ये तु विधिः स्यात्पूर्वचोदितः।
दानप्रतिभुवि प्रेते दायादानपि दापयेत्॥ १६०॥
अदातरि पुनर्दाता विज्ञातप्रकृतावृणम्।
पश्चात्प्रतिभुवि प्रेते परीप्सेत्केन हेतुना॥ १६१॥

charges money from a person to take him to a certain place and leaves him in the midway or if an owner rents a coach on hire basis for a certain period of time and takes the coach back before the period completes—in both the cases the coach driver and the owner of the coach lose their title to get the stipulated money. (156) What should be the fare of a vehicle or a boat for a specific distance and for a specific period can be decided by the experts in such matters after careful considerations for all aspects like place and time etc., what they decide should be regarded as proper fare. (157) If there is a guarantor in a money transaction and he fails to produce the borrower before the court, he is responsible for paying the entire money to the lender. (158) If a person has got to make a payment as being a guarantor, if he has promised to pay something to a dancer etc., if he owes an amount as a gambler, if he owes an amount to a wine seller, if he has been fined and could not pay the fine, if there is some amount due on him from payable tax—his son is not responsible to pay such dues. (159) This is the law for those bailors who take the responsibility to produce the bailee in a court. But if somebody becomes a bailor and helps a person to borrow money from a lender, in his case the law is different. In his absence his son should be made to repay the money to the lender. (160) In case a person borrows some money

निरादिष्टधनश्चेत्तु प्रतिभूः स्यादलंधनः।
स्वधनादेव तद्द्यान्निरादिष्ट इति स्थितिः॥ १६२॥
मत्तोन्मत्तार्ताध्यधीनैर्बालेन स्थविरेण वा।
असंबद्धकृतश्चैव व्यवहारो न सिद्ध्यति॥ १६३॥
सत्या न भाषा भवति यद्यपि स्यात्प्रतिष्ठिता।
वहिश्चेद्भाष्यते धर्मान्नियताद्व्यावहारिकात्॥ १६४॥
योगाधमनविक्रीतं योगदानप्रतिग्रहम्।
यत्र वाप्युपधिं पश्येत्तत्सर्वं विनिवर्तयेत्॥ १६५॥
ग्रहीता यदि नष्टः स्यात्कुटुम्बार्थे कृतो व्ययः।
दातव्यं बान्धवैस्तत्स्यात्प्रविभक्तैरपि स्वतः॥ १६६॥

from a lender. There is another person who takes guarantee to produce the borrower before the lender or else who testified that the borrower is known to him. If the debt is still unpaid and mediator expires, in such case how can the lender claim that the guarantor's son should pay the money. This is how Kullūka explained the verse. There can be another explanation— in such a case through what means the lender should try to get his money back. (161) If the borrower has paid the money back to the mediator and the lender has not made any demand so far and the mediator has kept the money with him and did not pay to the lender, in such case the son of the mediator is responsible to pay the money back. (162) If an intoxicated person, a mad, a grief striken person, a sickly person, a servant, a child and a very aged person makes any monetary transaction without the consent of the family-members, in such a case the claim should not be legally entertained. (163) If a promise has been made verbally or in writing but it is against family traditions, law and *Dharma,* it is never taken to be valid. (164) If a thing is deceitfully mortgaged or sold, or simply given or donated or wherever something has been deceitfully transacted, it all becomes null and void. (165) If a person borrows money to maintain the family and then dies, the survivors even though

कुटुम्बार्थेऽध्यधीनोऽपि व्यवहारं यमाचरेत्।
स्वदेशे वा विदेशे वा तं ज्यायान्न विचालयेत्॥ १६७॥
बलाद्दत्तं बलाद्भुक्तं बलाद्यच्चापि लेखितम्।
सर्वान्बलकृतानर्थानकृतान्मनुरब्रवीत् ॥ १६८॥
त्रयः परार्थे क्लिश्यन्ति साक्षिणः प्रतिभूः कुलम्।
चत्वारस्तूपचीयन्ते विप्र आढ्यो वणिङ् नृपः॥ १६९॥
अनादेयं नाददीत परिक्षीणोऽपि पार्थिवः।
न चादेयं समृद्धोऽपि सूक्ष्ममप्यर्थमुत्सृजेत्॥ १७०॥
अनादेयस्य चादानादादेयस्य च वर्जनात्।
दौर्बल्यं ख्याप्यते राज्ञः स प्रेत्येह च नश्यति॥ १७१॥
स्वादानाद्वर्णसंसर्गादबलानां च रक्षणात्।
बलं संजायते राज्ञः स प्रेत्येह च वर्धते॥ १७२॥
तस्माद्यम इव स्वामी स्वयं हित्वा प्रियाप्रिये।
वर्तेत याम्यया वृत्त्या जितक्रोधो जितेन्द्रियः॥ १७३॥

partitioned and living separately are responsible to clear the debt. (166) If an agent (servant) borrows money on behalf of his employer, the employer is responsible for the transaction whether he is in the country or abroad. (167) If anybody is forced to give something, to use something, to write an agreement or any other transaction made forcibly done, is null and void—so says Manu. (168) A witness, a guarantor and one's own family—these three suffer for others and a Brahman, a rich, a businessman and a king—these four get benefited from others. (169) A king even though in adverse conditions must not accept and take that which is unworthy and even though very rich and prosperous must take and should not refuse even the smallest thing which is worth taking. (170) A king who charges and realises that which is unworthy of him to take and fails to claim that is due, is supposed to be a weakling. He spoils his life here and hereafter both. (171) A king gets stronger here and hereafter both by realising chargeable dues, having sociable contact with his own people and protecting the weaker ones. (172) Therefore a king

यस्त्वधर्मेण कार्याणि मोहात्कुर्यान्नराधिपः।
अचिरात्तं दुरात्मानं वशे कुर्वन्ति शत्रवः॥ १७४॥
कामक्रोधौ तु संयम्य योऽर्थान्धर्मेण पश्यति।
प्रजास्तमनुवर्तन्ते समुद्रमिव सिन्धवः॥ १७५॥
यः साधयन्तं छन्देन वेदयेद्धनिकं नृपः।
स राज्ञा तच्चतुर्भागं दाप्यस्तस्य च तद्धनम्॥ १७६॥
कर्मणापि समं कुर्याद्धनिकायाधमर्णिकः।
समोऽवकृष्टजातिस्तु दद्याच्छ्रेयांस्तु तच्छनैः॥ १७७॥
अनेन विधिना राजा मिथोविवदतां नृणाम्।
साक्षिप्रत्ययसिद्धानि कार्याणि समतां नयेत्॥ १७८॥
कुलजे वृत्तसम्पन्ने धर्मज्ञे सत्यवादिनि।
महापक्षे धनिन्यार्ये निक्षेपं निक्षिपेद्बुधः॥ १७९॥

like Yama must not have any consideration for his personal interest or otherwise and having restrained his anger and all sense-organs must act impartially like Yama himself. (173) The king who acts unjustly or is motivated by personal reasons, is very soon overpowered by his enemies. (174) The subjects follow the commands of a king, like rivers rush to join the ocean, who subduing his sense of desire and anger looks after the state affairs through righteous means and manners. (175) If a lender is trying to realise his money through right and just means and the borrower makes a case before the king, the king must get the borrower fined to one fourth of the total sum involved and make the borrower to repay the loan. (176) If the borrower is unable to repay the loan, he must clear the dues by rendering physical service in case the borrower belongs to the same *Varṇa* or an inferior one. But if he comes from a higher caste, he should repay the amount in instalments. (177) In this way the king should decide the cases of quarrels according to the witnesses and evidence available. (178) A shrewd person should make a deposit of his money with a person highbread, of good character, knower of *Dharma*,

यो यथा निक्षिपेद्धस्ते यमर्थं यस्य मानवः।
स तथैव ग्रहीतव्यो यथा दायस्तथा ग्रहः॥१८०॥
यो निक्षेपं याच्यमानो निक्षेप्तुर्न प्रयच्छति।
य याच्यः प्राड्विवाकेन तन्निक्षेप्तुरसंनिधौ॥१८१॥
साक्ष्यभावे प्रणिधिभिर्वयोरूपसमन्वितैः।
अपदेशैश्च संन्यस्य हिरण्यं तस्य तत्त्वतः॥१८२॥
स यदि प्रतिपद्येत यथान्यस्तं यथाकृतम्।
न तत्र विद्यते किंचिद्यत्परैरभियुज्यते॥१८३॥
तेषां न दद्याद्यदि तु तद्धिरण्यं यथाविधि।
उभौ निगृह्य दाप्यः स्यादिति धर्मस्य धारणा॥१८४॥
निक्षेपोपनिधी नित्यं न देयौ प्रत्यनन्तरे।
नश्यतो विनिपाते तावनिपाते त्वनाशिनौ॥१८५॥
स्वयमेव तु यो दद्यान्मृतस्य प्रत्यनन्तरे।
न स राज्ञा नियोक्तव्यो न निक्षेप्तुश्च बन्धुभिः॥१८६॥

truthful, rich, straightforward and having a large family. (179) Whosoever keeps a deposit to whomsoever in whatsoever condition for whatsoever purpose, he may take it back exactly in the same way. "As you give so you take" is the law. (180) If a trustee refuses to return the deposit, the judge may ask him in the absence of depositor to return the amount in question. (181) In the absence of a witness, the officer should arrange through his spies handsome and young, to make a deposit of gold to the lender and try to get it back through those very spies. (182) If the trustee returns this (fabricated) deposit (for testing) intact then the officer should determine that suit filed by the plaintiff is wrong and untenable. (183) If the trustee does not return the trust to those spies, the king in that case must get both the deposits realized from him. (184) *Nikṣepa* (any deposit) and *Upanidhi* (a sealed packet etc.,) should not be returned to anybody else (the son or any other successor) in case the depositor is alive. Because the *Nikṣepa* and *Upanidhi* cease to be as such when the depositor or his son dies before the deposit is returned. (185) (Note—This law of succession

अच्छलेनैव चान्विच्छेत्तमर्थं प्रीतिपूर्वकम्।
विचार्य तस्य वा वृत्तं साम्नैव परिसाधयेत्॥ १८७॥
निक्षेपेष्वेषु सर्वेषु विधिः स्यात्परिसाधने।
समुद्रे नाप्नुयात्किंचिद्यदि तस्मान्न संहरेत्॥ १८८॥
चौरैर्हृतं जलेनोढमग्निना दग्धमेव वा।
न दद्याद्यदि तस्मात्स न संहरति किंचन॥ १८९॥
निक्षेपस्यापहर्तारमनिक्षेप्तारमेव च।
सर्वैरुपायैरन्विच्छेच्छपथैश्चैव वैदिकैः॥ १९०॥
यो निक्षेपं नार्पयति यश्चानिक्षिप्य याचते।
तावुभौ चौरवच्छास्यौ दाप्यौ वा तत्समं दमम्॥ १९१॥

is difficult to appreciate now. But this is how Kullūka and other commentators explained it). (In present type of a case) if a trustee returns the deposit to the successors of the deceased depositor, they (the recipients) should make no charge against him nor should the king take cognisance of it. (186) (In case of doubt) the successors of the depositor guilelessly and peacefully should approach the trustee and make a discreet enquiry with the sense of humility regarding the actual amount of the deposit. Taking the trustee to be a righteous one everything should amicably be settled. (187) This is the law about all sorts of deposits to decide a dispute. But in case of sealed deposits (the modern locker system or ensured articles) if the trustee returns the deposit and after unsealing it the successors of the depositor do not find anything out of it the trustee cannot be blamed. (188) If a trustee does not personally spend the deposit or a part thereof and the deposit is stolen by thieves or washed away by flood or burnt in fire, the depositor or his successors cannot make out a claim. (189) In case of misappropriation or a false claim against the trustee the king should try to find truth in everyway either through negotiations or arranging an oath in *Vedic* manner. (190) One who denies the deposit even though he had it and one who

निक्षेपस्यापहर्तारं तत्समं दापयेद्दमम्।
तथोपनिधिहर्तारमविशेषेण पार्थिवः॥ १९२॥
उपधाभिश्च यः कश्चित्परद्रव्यं हरेन्नरः।
ससहायः स हन्तव्यः प्रकाशं विविधैर्वधैः॥ १९३॥
निक्षेपो यः कृतो येन यावांश्च कुलसंनिधौ।
तावानेव स विज्ञेयो विब्रुवन्दण्डमर्हति॥ १९४॥
मिथो दायः कृतो येन गृहीतो मिथ एव वा।
मिथ एव प्रदातव्यो यथा दायस्तथा ग्रहः॥ १९५॥
निक्षिप्तस्य धनस्यैवं प्रीत्योपनिहितस्य च।
राजा विनिर्णयं कुर्यादक्षिण्वन्न्यासधारिणम्॥ १९६॥
विक्रीणीते परस्य स्वं योऽस्वामी स्वाम्यसंमतः।
न तं नयेत साक्ष्यं तु स्तेनमस्तेनमानिनम्॥ १९७॥

claims even without making a deposit, both should be treated as thieves and should be penalized in case the deposit is proved to be true, the trustee should be made to repay the entire sum. (191) If the case is proved the king should make the embezzler to pay the amount of *Nikṣepa*. In case of *Upanidhi* (sealed packet) also the same rule is applicable after a judicious enquiry. A fine of equal amount may also be imposed. (192) If a man deceitfully realizes an amount from a person (and does not return it) then the king should get him killed alongwith his accomplices through torturing him by different means before the society. (193) Any depositor is entitled to get from a trustee only that much which he deposited before the witness (if any). If he claims more he should be punished. (194) If a person makes a deposit in seclusion and the trustee takes it so, the transaction of returning the deposit also should take place in seclusion. The manner of taking must be same as giving. (195) If an amount of money in the form of *Nikṣepa* or *Upanidhi* is given to a person for his temporary use (and if a dispute arises) the king should try to amicably decide the case without punishing the trustee. (196) If a person sells any article of

अवहार्यो भवेच्चैव सान्वयः षट्शतं दमम्।
निरन्वयोऽनपसरः प्राप्तः स्याच्चौरकिल्विषम्॥ १९८॥
अस्वामिना कृतो यस्तु दायो विक्रय एव वा।
अकृतः स तु विज्ञेयो व्यवहारे यथा स्थितिः॥ १९९॥
संभोगो दृश्यते यत्र न दृश्येतागमः क्वचित्।
आगमः कारणं तत्र न संभोग इति स्थितिः॥ २००॥
विक्रयाद्यो धनं किंचिद्गृह्णीयात्कुलसंनिधौ।
क्रयेण य विशुद्धं हि न्यायतो लभते धनम्॥ २०१॥
अथ मूलमनाहार्यं प्रकाशक्रयशोधितः।
अदण्ड्यो मुच्यते राज्ञा नाष्टिको लभते धनम्॥ २०२॥

somebody else without his permission, he should be treated as a thief even though he might not acknowledge his guilt. The king should not allow such a person as witness in a case. (197) If it is a relative of the real owner (who sells unauthorisedly) he should be fined six hundred *Paṇas*. And if happens to be unrelated in anyway he may be treated and punished like a thief. (198) If anything is done, given or sold unauthorisedly by a person other than the owner it must be treated null and void as it is against all norms of conduct. (199) Where it is observed that somebody is enjoying something without visible source of getting that thing—in such case the source of procurement should be given more importance than the enjoyment. This is injunction of *Śāstras*. (Manu possibly means that the king should find out whether the thing was procured through right means or wrong). (200) One who buys something in presence of a group of persons by paying money in lieu of that gets a commodity which should be regarded as pure and genuine. (201) ('A' purchases an article in good faith from 'B' before witnesses. Now a dispute arises. 'C' claims that he is the real owner of the article which 'A' possesses. ('B' is not traceable) in such a case if it is proved that 'C' is real owner and 'A' purchased the article in good faith by paying the full amount he should not be punished but at the same time

नान्यदन्येन संसृष्टरूपं विक्रयमर्हति।
न चासारं न च न्यूनं न दूरेण तिरोहितम्॥ २०३॥
अन्यां चेद्दर्शयित्वान्या वोढुः कन्या प्रदीयते।
उभे त एकशुल्केन वहेदित्यब्रवीन्मनुः॥ २०४॥
नोन्मत्ताया न कुष्ठिन्या न च या स्पृष्टमैथुना।
पूर्वं दोषानभिख्याप्य प्रदाता दण्डमर्हति॥ २०५॥
ऋत्विग्यदि वृतो यज्ञे स्वकर्म परिहापयेत्।
तस्य कर्मानुरूपेण देयोंऽशः सह कर्तृभिः॥ २०६॥
दक्षिणासु च दत्तासु स्वकर्म परिहापयन्।
कृत्स्नमेव लभेतांशमन्येनैव च कारयेत्॥ २०७॥
यस्मिन्कर्मणि यास्तु स्युरुक्ताः प्रत्यङ्गदक्षिणाः।
स एव ता आददीत भजेरन्सर्व एव वा॥ २०८॥

the article in dispute must be handed over to 'C' the original owner. (202) The following types of mercantile commodity should not be allowed for sale—a costly thing mixed with the cheaper one(such as petrol mixed with kerosene), a thing without substance, less in weight or quantity, that which cannot be seen in its true form due to darkness or distance. (If somebody does it he should be punished as in case of unauthorised sale). (203) (There are two girls one superior in every respect and the other inferior) the guardian shows the superior girl to his would-be son-in-law, charges suitable fee but at the time of marriage he gives the inferior bride to the groom. In such cases the groom is entitled to marry both the girls in lieu of the amount which he had paid only once. (204) If a father without concealing the fact gives his daughter who is mad, leper or who is already enjoyed by a man or men does not deserve punishment. (205) If a *Ṛtvik* has been appointed in a sacrificial function and he for certain reasons gives up his job in the middle (and some other person or persons do the rest of the job), he should be paid proportionally. (206) If a *Ṛtvik* has been paid in full and he abandons his duty in the middle of the *Yajña,* another *Ṛtvik* should be appointed afresh and paid separately. (207) A *Ṛtvik* is entitled for the

रथं हरेत चाध्वर्युर्ब्रह्माधाने च वाजिनम्।
होता वापि हरेदश्वमुद्गाता चाप्यनः क्रये॥ २०९॥
सर्वेषामर्द्धिनो मुख्यास्तदर्धेनार्धिनोऽपरे।
तृतीयिनस्तृतीयांशाश्चतुर्थांशाश्च पादिनः॥ २१०॥
संभूय स्वानि कर्माणि कुर्वद्भिरिह मानवैः।
अनेन विधियोगेन कर्तव्यांशप्रकल्पना॥ २११॥
धर्मार्थं येन दत्तं स्यात्कस्मैचिद्याचते धनम्।
पश्चाच्च न तथा तत्स्यान्न देयं तस्य तद्भवेत्॥ २१२॥
यदि संसाधयेत्तत्तु दर्पाल्लोभेन वा पुनः।
राज्ञा दाप्यः सुवर्णं स्यात्तस्य स्तेयस्य निष्कृतिः॥ २१३॥

sacrificial fee prescribed for a particular portion of the *Yajña* that he performs. Or else the total fee for all sacrificial limbs inclusive, may be distributed among all. (208) As a general rule in a sacrificial ceremony the 'अध्वर्यु' should be given chariot as his fee, Brahmā one of the horses, 'होता' also a horse and 'उद्गाता' should get the cart that carried the *Somalatā* (to the sacrificial ground). (209) Out of sixteen *Ṛtviks* the first four (the most important ones) get half of the total fee; the four of the second grade may get half of the first four; the four of the third grade should get one third of that and rest four should get one fourth only (one hundred cows=48 first four, 24 second four, 16=third four, 12 fourth four). (210) In the same way the *Dakṣiṇā* should be distributed among all concerned in the same proportion stated above if they participate a *Yajña* collectively. (211) If somebody donates an amount to some other person as a token for performing some *Yajña* or other religious deed and ultimately the donee does not perform it—in such case the donor can demand the money back. (212) If the donee refuses to return the sum due to arrogance or greed then the king should regard him as a thief and punish him with a fine of one *Suvarṇa* and made him to pay the donated money. (213)

दत्तस्यैषोदिता धर्म्या यथावदनपक्रिया।
अत ऊर्ध्वं प्रवक्ष्यामि वेतनस्यानपक्रियाम्॥ २१४॥
भृतो नार्तो न कुर्याद्यो दर्पात्कर्म यथोदितम्।
स दण्ड्यः कृष्णलान्यष्टौ न देयं चास्य वेतनम्॥ २१५॥
आर्तस्तु कुर्यात्स्वस्थः सन्यथाभाषितमादितः।
स दीर्घस्यापि कालस्य तल्लभेतैव वेतनम्॥ २१६॥
यथोक्तमार्तः सुस्थो वा यस्तत्कर्म न कारयेत्।
न तस्य वेतनं देयमल्पोनस्यापि कर्मणः॥ २१७॥
एष धर्मोऽखिलेनोक्तो वेतनादानकर्मणः।
अत ऊर्ध्वं प्रवक्ष्यामि धर्मं समयभेदिनाम्॥ २१८॥
यो ग्रामदेशसंघानां कृत्वा सत्येन संविदम्।
विसंवदेन्नरो लोभात्तं राष्ट्राद्विप्रवासयेत्॥ २१९॥

So far the cases of default in monetary transactions have been discussed. Now the cases of defaulting in paying salary to the employees will be dealt with. (214) A paid employee even if otherwise healthy, does not attend to his stipulated duty the king should fine him for one *Kṛṣṇala* gold and should stop payment of the wages. (215) If a sick person after getting fit, resumes his duty, he is entitled for full payment even after lapse of a long period. (216) If a sick employee does not provide a substitute to do the job or himself does not complete it even after getting fit he loses his title for getting any payment for even whatever little of the project he has done. (217) So far I have told you in regard of payment or non-payment of an employee and the rules to be applied. Now I will tell you in regard of transgression of stipulated agreement by either of the parties. (218) A person who agrees to do some job (in the form of contract) with reference to the institutions like village, country or guild on oath and breaks the said agreement should be exiled from the country by the king. (Kullūka is of opinion that 'ग्रामदेशसंघानाम्' should mean as the individual members of these said institutions but 'देशवासी' is inclusive of a member of

निगृह्य दापयेच्चैनं समयव्यभिचारिणम्।
चतुःसुवर्णान्षण्निष्कांश्छतमानं च राजतम्॥ २२०॥
एतद्दण्डविधिं कुर्याद्धार्मिकः पृथिवीपतिः।
ग्रामजातिसमूहेषु समयव्यभिचारिणाम्॥ २२१॥
क्रीत्वा विक्रीय वा किंचिद्यस्येहानुशयो भवेत्।
सोऽन्तर्दशाहात्तद्द्रव्यं दद्याच्चैवाददीत वा॥ २२२॥
परेण तु दशाहस्य न दद्यान्नापि दापयेत्।
आददानो ददच्चैव राज्ञा दण्ड्यः शतानि षट्॥ २२३॥
यस्तु दोषवतीं कन्यामनाख्याय प्रयच्छति।
तस्य कुर्यान्नृपो दण्डं स्वयं षण्णवतिं पणान्॥ २२४॥
अकन्येति तु यः कन्यां ब्रूयाद्द्वेषेण मानवः।
स शतं प्राप्नुयाद्दण्डं तस्या दोषमदर्शयन्॥ २२५॥
पाणिग्रहणिका मन्त्राः कन्यास्वेव प्रतिष्ठिताः।
नाकन्यासु क्वचिन्नॄणां लुप्तधर्मक्रिया हि ताः॥ २२६॥

the village as well as a guild. Since these three are separately mentioned so Kullūka does not seem to be correct and the explanation given by him cannot be rational. (219) Or else the king should imprison who transgresses the agreement with the above mentioned institutions and make him to pay four *Suvarṇas*, six *Niṣkas* or 320 *Kṛṣṇal* silver as fine. (220) A religious king should award this punishment to those who transgress the agreement with the village, caste or the guilds. (221) If somebody repents after purchasing or selling a commodity, he can get it back from the buyer or return it to the seller within ten days. (222) If after the lapse of ten days either seller or buyer forcibly wants it to be returned to him, the king should impose a penalty of six hundred *Paṇas* on him. (223) If somebody gives a daughter to the groom hiding her deficiency (of any kind), he also should be punished by a penalty of 96 *Paṇas*. (224) If somebody blames a virgin not to be so (to have been enjoyed by a man) on account of animosity and fails to prove his charge, the king should penalize for one hundred *Paṇas*. (225) Whatever *Mantras* for

पाणिग्रहणिका मन्त्रा नियते दारलक्षणम्।
तेषां निष्ठा तु विज्ञेया विद्वद्भिः सप्तमे पदे॥ २२७॥
यस्मिन्यस्मिन्कृते कार्येयस्येहानुशयो भवेत्।
तमनेन विधानेन धर्मे पथि निवेशयेत्॥ २२८॥
पशुषु स्वामिनां चैव पालानां च व्यतिक्रमे।
विवादं संप्रवक्ष्यामि यथावद्धर्मतत्त्वतः॥ २२९॥
दिवा वक्तव्यता पाले रात्रौ स्वामिनि तद्गृहे।
योगक्षेमेऽन्यथा चेत्तु पालो वक्तव्यतामियात्॥ २३०॥
गोपः क्षीरभृतो यस्तु स दुह्याद्दशतो वराम्।
गोस्वाम्यनुमते भृत्यः सा स्यात्पालेऽभृते भृतिः॥ २३१॥

the marriage (holding hand) are prescribed, they are all meant for only virgins. Because the *Dharma* of those who have lost their virginity, is already gone. The word 'नृणाम्' is superfluous in this *Śloka* as the marriage system is found only among human beings). (226) The *Mantras* of *Pāṇigrahaṇa* are the cause of wifehood in a woman. The learned persons know that the wifehood is achieved only after the completion of *Saptapadī* (seven rounds). (227) If in any transaction whatsoever, a person feels truly repentent, the king should motivate him to adopt the path of *Dharma* in the above said manner. (228) If any dispute arises between the owner of the cattle and the shepherds due to transgressing action by either party what should be done in accordance with law—I am going to tell you. (229) If anything happens to an animal while in the charge of the shepherd, the responsibility goes on him but the owner will be responsible if anything happens to an animal during night when the animals are in the charge of the owner. If the animals remain twenty-four hours in the charge of the shepherd it is he who will be responsible for the well being of the cattle. (230) If a shepherd grazes the cattle for the milk as his wages, he is entitled for the milk of one cow the best among every ten cows with the permission of the owner. This is the wage fixed for him. (231)

नष्टं विनष्टं कृमिभिः श्वहतं विषमे मृतम्।
हीनं पुरुषकारेण प्रदद्यात्पाल एव तु॥ २३२॥
विघुष्य तु हृतं चौरैर्न पाले दातुमर्हति।
यदि देशे च काले च स्वामिनः स्वस्य शंसति॥ २३३॥
कर्णौ चर्म च वालांश्च वस्तिं स्नायुं च रोचनाम्।
पशुषु स्वामिनां दद्यान्मृतेष्वङ्गानि दर्शयेत्॥ २३४॥
अजाविके तु संरुद्धे वृकैः पाले त्वनायति।
यां प्रसह्य वृको हन्यात्पाले तत्किल्विषं भवेद्॥ २३५॥
तासां चेदवरुद्धानां चरन्तीनां मिथो वने।
यामुत्प्लुत्य वृको हन्यान्न पालस्तत्र किल्विषी॥ २३६॥
धनुःशतं परीहारो ग्रामस्य स्यात्समन्ततः।
शम्यापातास्त्रयो वापि त्रिगुणो नगरस्य तु॥ २३७॥
तत्रापरिवृतं धान्यं विहिंस्युः पशवो यदि।
न तत्र प्रणयेद्दण्डं नृपतिः पशुरक्षिणाम्॥ २३८॥

If any animal is eaten away by a wild animal, dies due to stinging by any poisonous reptile or dog biting, or falling on an uneven ground due to the carelessness of the shepherd or is lost somehow, the shepherd should pay its due cost to the owner. (232) If some thief is stealing the cattle and the shepherd makes noise and informs the owner then and there, he is not responsible and does not behove to pay the cost. (233) If the animals die with their natural death the shepherd should handover to the owner the ears, hide, wool, kidney, tendons and show him the bones etc. (234) If the wild animals like wolf attack sheep and goats etc., and the shepherd does not come to protect them, he will be responsible for the animals killed by the wolf. (235) If the shepherd is tending the cattle (sheep and goats etc.,) and some wolf comes and takes away some sheep or goat, under such conditions a shepherd is not at fault. (236) Around a village some land should be reserved for pasture as wide as one hundred bows (200 yards) or a width covered by throwing stick three times. And around a town the pasture should be left thrice as much. (237) If there are plots having crops unfenced, and if it

वृतिं तत्र प्रकुर्वीत यामुष्ट्रो न विलोकयेत्।
छिद्रं च वारयेत्सर्वं श्वसूकरमुखानुगम्॥ २३९॥
पथि क्षेत्रे परिवृते ग्रामान्तीयेऽथवा पुनः।
स पालः शतदण्डार्हो विपालान्वारयेत्पशून्॥ २४०॥
क्षेत्रेष्वन्येषु तु पशुः सपादं पणमर्हति।
सर्वत्र तु सदो देयः क्षेत्रिकस्येति धारणा॥ २४१॥
अनिर्दशाहां गां सूतां वृषान्देवपशूंस्तथा।
सपालान्वा विपालान्वा न दण्ड्यान्मनुरब्रवीत॥ २४२॥
क्षेत्रियस्यात्यये दण्डो भागाद्दशगुणो भवेत्।
ततोऽर्धदण्डो भृत्यानामज्ञानात्क्षेत्रिकस्य तु॥ २४३॥

is damaged by the grazing cattle, the king should not punish the shepherds. (238) The fence should be as high as a camel might not see the crops and no space should be left in the fencing to allow the dog or a boar to insert its mouth. (239) If there are plots adjacent to the path or near a village or town and they are fenced and there is shepherd present to look after them and still the animals damage the crop, the king should penalise the shepherd by one hundred *Paṇas*. If there is no shepherd it is the responsibility of the owner of the crop to chase away the animals. (240) In other plots away from the prescribed limit if the animals make any damage, the shepherd should be fined 125 *Paṇas*. If they destroy the entire field, in that case either shepherd or the owner of the cattle should be made to pay the compensation for the entire crop—this is the law. (241) If a cow which recently gave birth to a calf within ten days, a branded bull, animals allocated for gods whether shepherded or unshepherded are not punishable—so Manu said. (242) If due to the carelessness of the farmer the crop is destroyed, the king might charge 10 times as much revenue as is otherwise due. If the crop is destroyed without the knowledge of the owner and due to the fault of the servant the king may charge 5 times as much revenue as was due in routine. (243)

एतद्विधानमातिष्ठेद्धार्मिकः पृथिवीपतिः।
स्वामिनां च पशूनां च पालानां च व्यतिक्रमे॥ २४४॥
सीमां प्रति समुत्पन्ने विवादे ग्रामयोर्द्वयोः।
ज्येष्ठे मासि नयेत्सीमां सुप्रकाशेषु सेतुषु॥ २४५॥
सीमावृक्षांश्च कुर्वीत न्यग्रोधाश्वत्थकिंशुकान्।
शाल्मलीन्सालतालांश्च क्षीरिणश्चैव पादपान्॥ २४६॥
गुल्मान्वेणूंश्च विविधाञ्छमीवल्लीस्थलानि च।
शरान्कुब्जकगुल्मांश्च तथा सीमा न नश्यति॥ २४७॥
तडागान्युदपानानि वाप्यः प्रस्रवणानि च।
सीमासंधिषु कार्याणि देवतायतनानि च॥ २४८॥
उपच्छिन्नानि चान्यानि सीमालिङ्गानि कारयेत्।
सीमाज्ञाने नृणां वीक्ष्य नित्यं लोके विपर्ययम्॥ २४९॥
अश्मनोऽस्थीनि गोवालांस्तुषान्भस्मकपालिकाः।
करीषमिष्टकाङ्गारांश्छर्करा बालुकास्तथा॥ २५०॥
यानि चैवंप्रकाराणि कालाद्भूमिर्न भक्षयेत्।
तानि संधिषु सीमायामप्रकाशानि कारयेत्॥ २५१॥

A religious king should observe the above mentioned rules in case of carelessness or transgression on the part of the owner of the cattle or the shepherds. (244) If a dispute for the boundary line between the two villages arises, it should be decided during the month of *Jyeṣṭha* when the marks of the boundary are clearly visible. (245) The king should have planted the following types of trees on the border line—Banyan, *Pīpala, Palāśa, Śālmali, Śāla, Tāla* and other milky trees as border trees. (246) If there are on the border trees like Gulma, Bamboo of different types Śamī, creepers, earthen mounts, Muñja, Kubjaka etc., the border is always maintained. (247) At the junctions of the two borders there should be dug tank, well, pond, canal and built temples. (248) The king should make the other secret border spots also to define the border as very often disputes among parties arise in regard of border and people are misled. (249) The king should get burried under

एतैर्लिङ्गैर्नयेत्सीमां राजा विवदमानयोः।
पूर्वभुक्त्या च सततमुदकस्यागमेन च॥ २५२॥
यदिसंशय एव स्याल्लिङ्गानामपि दर्शने।
साक्षीप्रत्यय एव स्यात्सीमावादविनिर्णयः॥ २५३॥
ग्रामीयककुलानां च समक्षं सीम्नि साक्षिणः।
प्रष्टव्या सीमलिङ्गानि तयोश्चैव विवादिनोः॥ २५४॥
ते पृष्टास्तु यथा ब्रूयुः समस्ताः सीम्नि निश्चयम्।
निबध्नीयात्तथा सीमां सर्वांस्तांश्चैव नामतः॥ २५५॥
शिरोभिस्ते गृहीत्वोर्वीं स्रग्विणो रक्तवाससः।
सुकृतैः शापिताः स्वैः स्वैर्नयेयुस्ते समञ्जसम्॥ २५६॥
यथोक्तेन नयन्तस्ते पूयन्ते सत्यसाक्षिणः।
विपरीतं नयन्तस्तु दाप्याः स्युर्द्विशतं दमम्॥ २५७॥

ground on the junctions of two borders the following things which cannot easily be digested by the earth such as stones, bones, the animal hairs, paddy husk, ashes, skull, dry dung-cakes, bricks, coal, pebbles, sand and other such things. (250-251) The king should decide the border disputes having fully considered these marks, the records of previous possession and the course of rivulet etc. (252) Even after these marks if there still remains a doubt, the king may summon the witnesses collect the evidence and then decide such border disputes. (253) The king should ask questions to the witnesses regarding the border marks before the whole village and then decide the case. (254) Whatever questions they are asked regarding the border and whatever decisive answer they give to determine the border—in the same way the king may get a map prepared and their statement noted alongwith their names. (255) Those witnesses should have red garments with a red garland in the neck, keep a clod of earth on the head and swear by their virtues and they give the statement. The king should decide the border accordingly. (256) Those witnesses if speaking truth are free from sins but in case they give false statements in regard of border they should be fined 200 *Paṇas* by the king. (257)

साक्ष्यभावे तु चत्वारो ग्रामाः सामन्तवासिनः।
सीमाविनिर्णयं कुर्युः प्रयता राजसंनिधौ॥ २५८॥
सामन्तानामभावेतु मौलानां सीम्नि साक्षिणाम्।
इमानप्यनुयुञ्जीत पुरुषान्वनगोचरान्॥ २५९॥
व्याधाञ्छाकुनिकान्गोपान्कैवर्तान्मूलखानकान्।
व्यालग्राहानुञ्छवृत्तानन्यांश्च वनचारिणः॥ २६०॥
ते पृष्टास्तु यथा ब्रूयुः सीमासंधिषु लक्षणम्।
तत्तथा स्थापयेद्राजा धर्मेण ग्रामयोर्द्वयोः॥ २६१॥
क्षेत्रकूपतडागानामारामस्य गृहस्य च।
सामन्तप्रत्ययो ज्ञेयः सीमासेतुविनिर्णयः॥ २६२॥
सामन्ताश्चेन्मृषा ब्रयुः सेतौ विवदतां नृणाम्।
सर्वे पृथक्पृथग्दंण्ड्या राज्ञा मध्यमसाहसम्॥ २६३॥
गृहं तडागमारामं क्षेत्रं वा भीषया हरन्।
शतानि पञ्च दण्ड्यः स्यादज्ञानाद्द्विशतो दमः॥ २६४॥

In case the witnesses are not available the village heads of four nearby villages should come and define the border before the king. (258) If there are no such villagers who are the original inhabitants of the village or they do not have sufficient informations regarding the border the king may ask the nomads and forest dwellers of the following types. (259) The fowlers, hunters, shepherds, fairymen, those who search medicinal herbs as their profession, the snake charmers, those who live on the foodgrains scattered here and there and forest dwellers. (260) What they say about the border between two villages the king should rely on that and decide the case according to *Dharma*. (261) If the dispute is for field, well, lake, house etc., and their border, the king should make enquiry from the inhabitants of that village and decide the border. (262) If the village heads as witness give false statement in favour of either of the parties they should be severally punished as 'मध्यमसाहस' by the king. (263) One who forcibly occupies the house, pond, grove and field, the king should punish him by

सीमायामविषह्यायां स्वयं राजैव धर्मवित्।
प्रदिशेद्भूमिमेतेषामुपकारादिति स्थितिः॥ २६५॥
एषोऽखिलेनाभिहितो धर्मः सीमाविनिर्णये।
अत ऊर्ध्वं प्रवक्ष्यामि वाक्पारुष्यविनिर्णयम्॥ २६६॥
शतं ब्राह्मणमाक्रुश्य क्षत्रियो दण्डमर्हति।
वैश्योऽप्यर्धशतं द्वे वा शूद्रस्तु वधमर्हति॥ २६७॥
पञ्चाशद्ब्राह्मणो दण्ड्यः क्षत्रियस्याभिशंसने।
वैश्ये स्यादर्धपञ्चाशच्छूद्रे द्वादशको दमः॥ २६८॥
समवर्णे द्विजातीनां द्वादशैव व्यतिक्रमे।
वादेष्ववचनीयेषु तदेव द्विगुणं भवेत्॥ २६९॥
श्रुतं देशं च जातिं च कर्म शारीरमेव च।
वितथेन ब्रुवन्दर्पाद्दाप्यः स्याद्द्विशतं दमम्॥ २७३॥

500 *Paṇas* and if he takes possession unintentionally, he should be fined only 200 *Paṇas*. (264) In a case of border dispute when there are no reliable marks and no witnesses to testify, a king should use his own discretion and decide the case in a way that is beneficial to the entire village—this is the injunction of the *Śāstras*. (265) So far I have told the law about deciding a border dispute. Now I will tell you the way of punishing those who use abusive words. (266) If a *Kṣatriya* abuses a *Brāhmaṇa* he should be fined 100 *Paṇas*, a *Vaiśya* 150 or 200 *Paṇas*, and a *Śūdra* should be awarded corporeal punishment. (267) If a *Brāhmaṇa* abuses a *Kṣatriya*, he should be punished by 50 *Paṇas*, if a *Vaiśya* 25 *Paṇas* and if abuses a *Śūdra* the punishment should be 12 *Paṇas*. (268) Among equal ranks if twiceborns use harsh words to each other, the punishment should be 12 *Paṇas* but if they use offensively unutterable abuses the punishment should be double. (269) If somebody out of ego and pride says to some other person that you have not studied *Vedas*, you do not belong to this country, your caste is not genuine, you have not been sacramented; if these accusations are false, he should be fined 200 *Paṇas*. (273)

काणं वाप्यथवा खञ्जमन्यं वापि तथाविधम्।
तथ्येनापि ब्रुवन्दाप्यो दण्डं कार्षापणावरम्॥ २७४॥
मातरं पितरं जायां भ्रातरं तनयं गुरुम्।
आक्षारयञ्छतं दाप्यः पन्थानं चाददद्गुरोः॥ २७५॥
ब्राह्मणक्षत्रियाभ्यां तु दण्डः कार्यो विजानता।
ब्राह्मणे साहसः पूर्वः क्षत्रिये त्वेव मध्यमः॥ २७६॥
विट्शूद्रयोरेवमेव स्वजातिं प्रति तत्त्वतः।
छेदवर्जं प्रणयनं दण्डस्येति विनिश्चयः॥ २७७॥
एष दण्डविधिः प्रोक्तो वाक्पारुष्यस्य तत्त्वतः।
अत ऊर्ध्वं प्रवक्ष्यामि दण्डपारुष्यनिर्णयम्॥ २७८॥
येन केनचिदङ्गेन हिंस्याच्चेच्छ्रेष्ठमन्त्यजः।
छेत्तव्यं तत्तदेवास्य तन्मनोरनुशासनम्॥ २७९॥
पाणिमुद्यम्य दण्डं वा पाणिच्छेदनमर्हति।
पादेन प्रहरन्कोपात्पादच्छेदनमर्हति॥ २८०॥

If there is somebody handicapped—a lame, one eyed or disabled and if somebody calls him so on purpose he should be fined by one *Kārṣāpaṇa* even though he tells only a fact. (274) One who scandalises his mother, father, wife, brother, son, preceptor and who does not give way to a *Guru* on the path, should be fined one hundred *Kārṣāpaṇas*. (275) If a *Brāhmaṇa* and a *Kṣatriya* make a heated exchange of unbecoming words a *Brāhmaṇa* should be punished with primary *Sāhasa* and the *Kṣatriya* with the second *Sāhasa*. (276) Similarly if the same happens between a *Vaiśya* and a *Śūdra* the same punishment should be awarded respectively. The tongue of a *Śūdra* should not be cut apart. (277) So far punishment has been prescribed for using harsh words deserving, from time to time. Now I will tell you how to punish those involved in physical fighting. (278) With whatever bodily limbs a *Cāṇḍāla* or *Śūdra* beats or tries to strike that limb of his body should be cut. It is the injunction of Manu. (279) An *Antyaja (Cāṇḍāla, Śūdra)* if raises his hands or a stick to beat a regenerate his hands

सहासनमभिप्रेप्सुरुत्कृष्टस्यापकृष्टजः ।
कट्यां कृताङ्को निर्वास्यः स्फिचंवास्यावकर्तयेत्॥ २८१॥
अवनिष्ठीवतो दर्पाद्द्वावोष्ठौ छेदयेन्नृपः।
अवमूत्रयतो मेढ्रमवशर्धयतो गुदम्॥ २८२॥
केशेषु गृह्णतो हस्तौ छेदयेदविचारयन्।
पादयोर्दाढिकायां च ग्रीवायां वृषणेषु च॥ २८३॥
त्वग्भेदकः शतं दण्ड्यो लोहितस्य च दर्शकः।
मांसभेत्ता तु षण्णिष्कान्प्रवास्यस्त्वस्थिभेदकः॥ २८४॥
वनस्पतीनां सर्वेषामुपभोगं यथायथा।
तथातथा दमः कार्यो हिंसायामिति धारणा॥ २८५॥
मनुष्याणां पशूनां च दुःखाय प्रहृते सति।
यथायथा महद्ःदुखं दण्डं कुर्यात्तथातथा॥ २८६॥

should be cut apart. And if he kicks with feet his leg should be cut. (280) If a *Śūdra* dares to sit alongwith the superiors on the same seat, he should be branded in the waist region and exiled from the country or else the flesh from his buttock should be cut out. (281) If a *Śūdra* arrogantly spits on a *Brāhmaṇa* his both the lips should be cut away. In case of passing urine on a *Brāhmaṇa* his penis and in case of stool his anus should be cut apart. (282) If a *Śūdra* arrogantly catches hold of a *Brāhmaṇa's* hairs, legs, beards, neck or scrotum the king should get both of his hands cut apart without having a second thought. (283) One who scratches the skin to the extent of bleeding should be fined by one hundred *Paṇas*. He who cuts flesh must be fined by six *Niṣkas* and a bone breaker should be exiled from the country. (284) (There are three types of trees— fruit trees, flower trees and shadow trees or plants and they are regarded as superior, medium or ordinary ones). If somebody cuts or destroys trees the punishment should be awarded having in view the utility of the tree. (285) Similar should be the case regarding men and animals. On inflicting injury to them if it is serious or otherwise the guilty should be punished accordingly. (286)

अङ्गावपीडनायां च व्रणशोणितयोस्तथा।
समुत्थानव्ययं दाप्यः सर्वदण्डमथापि वा॥ २८७॥
द्रव्याणि हिंस्याद्यो यस्य ज्ञानतोऽज्ञानतोऽपि वा।
स तस्योत्पादयेत्तुष्टिं राज्ञे दद्याच्च तत्समम्॥ २८८॥
चर्मचार्मिकभाण्डेषु काष्ठलोष्ठमयेषु च।
मूल्यात्पञ्चगुणो दण्डः पुष्पमूलफलेषु च॥ २८९॥
यानस्य चैव यातुश्च यानस्वामिन एव च।
दशातिवर्तनान्याहुः शेषे दण्डो विधीयते॥ २९०॥
छिन्ननास्ये भग्नयुगे तिर्यक्प्रतिमुखागते।
अक्षभङ्गे च यानस्य चक्रभङ्गे तथैव च॥ २९१॥
छेदने चैव यन्त्राणां योक्त्ररश्म्योस्तथैव च।
आक्रन्दे चाप्यपैहीति न दण्डं मनुरब्रवीत्॥ २९२॥

If a fracture, cut or bleeding is caused the king should see that the wrong doer bears the entire expenditure incurred during the treatment period. If the accused refuses to do so he should be awarded physical and monetary punishment both as prescribed. (287) If somebody destroys any property knowingly or otherwise—in such a case he should pay an amount equal to the worth of the commodity involved and satisfy the owner and should be made to pay equal amount to the state exchequer as fine. (288) If somebody destroys a hide, utensil made of leather or utensils wooden or earthen he should pay to the king a fine five times to the value of the article. (289) Apart from these ten, proper punishment should be awarded. If anybody travelling in vehicle gets wounded or his belonging are destroyed, the vehicle, the driver or the owner should not be punished in the following conditions ten in number. (290) If the rope in the bullock's nose, yoke of the cart is broken, if the cart is detracked on its own, if the axle or the wheel is broken the leather strap or the fastener or the bridle is broken and the charioteer alerts the passengers as well as passers by, and yet if any accident happens the charioteer does not deserve punishment

यत्रापवर्तते युग्यं वैगुण्यात्प्राजकस्य तु।
तत्र स्वामीभवेद्दण्ड्यो हिंसायां द्विशतं दमम्॥ २९३॥
प्राजकश्चेद्भवेदाप्तः प्राजको दण्डमर्हति।
युग्यस्थाः प्राजकेऽनाप्ते सर्वे दण्ड्याः शतं शतम्॥ २९४॥
स चेत्तु पथि संरुद्धः पशुभिर्वा रथेन वा।
प्रमापयेत्प्राणभृतस्तत्र दण्डोऽविचारितः॥ २९५॥
मनुष्यमारणे क्षिप्तं चौरवत्किल्विषं भवेत्।
प्राणभृत्सु महत्स्वर्धं गोगजोष्ट्रहयादिषु॥ २९६॥
क्षुद्रकाणां पशूनां तु हिंसायां द्विशतो दमः।
पञ्चाशत्तु भवेद्दण्डः शुभेषु मृगपक्षिषु॥ २९७॥
गर्दभाजाविकानां तु दण्डः स्यात्पञ्चमाषिकः।
माषिकस्तु भवेद्दण्डः श्वसूकरनिपातने॥ २९८॥

—so said Manu. (291-292) If the chariot or cart is out of track due to the fault of coachman, the owner of the vehicle should be fined two hundred *Paṇas*. (The owner is punished because of employing an unskilled coachman). (293) If the coachman is skilled and experienced and yet the cart goes out of track and some accident happens it is he who deserves a fine of two hundred *Paṇas*. If the coachman is unskilled and some accident or casualty happens on the road then coachman, the owner and every passenger all should be fined one hundred *Paṇas* each. (294) If the road is jammed with the human traffic or cattle and the coachman does not stop his carriage and some casualty happens then the coachman should be punished having no second thought. (295) If due to the carelessness of a coachman somebody dies then the coachman should be awarded the same punishment which is prescribed for a thief and if some animal like cow, elephant, camel or horse is killed then the coachman should get half of the punishment mentioned above. (296) Two hundred *Paṇas* must be a fine for killing small animals and if any auspicious animal like deer or birds like parrot are killed the punishment should be fifty *Paṇas*. (297) In case a donkey, goat, sheep etc., get killed five *Māṣas* silver

भार्या पुत्रश्च दासश्च प्रेष्यो भ्राता च सोदरः।
प्राप्तापराधास्ताड्याः स्यूरज्ज्वा वेणुदलेन वा ॥२९९॥
पृष्ठतस्तु शरीरस्य नोत्तमाङ्गे कथंचन।
अतोऽन्यथा तु प्रहरन्प्राप्तः स्याच्चौरकिल्विषम्॥३००॥
एषोऽखिलेनाभिहितो दण्डपारुष्यनिर्णयः।
स्तेनस्यातः प्रवक्ष्यामि विधिं दण्डविनिर्णये॥३०१॥
परमं यत्नमातिष्ठेत्स्तेनानां निग्रहे नृपः।
स्तेनानां निग्रहादस्य यशो राष्ट्रं च वर्धते॥३०२॥
अभयस्य हि यो दाता स पूज्यः सततं नृपः।
सत्रं हि वर्धते तस्य सदैवाभयदक्षिणम्॥३०३॥
सर्वतो धर्मषड्भागो राज्ञो भवति रक्षतः।
अधर्मादपि षड्भागो भवत्यस्य ह्यरक्षतः॥३०४॥
यदधीते यद्यजते यद्ददाति यदर्चति।
तस्य षड्भागभाग्राजा सम्यग्भवति रक्षणात्॥३०५॥

should be the fine if it is dog or a pig the fine should be only one *Māṣa* silver. (298) If wife, son, servant, agent, real brother commit a crime they should be flogged with a rope or a thin bamboo cane. (299) The caning should be made on the back only and never on the head. If somebody beats otherwise he should be punished like a thief. (300) I have narrated so far the severe or tender nature of punishment. Now I will tell you the law for punishing thieves. (301) A king should spare no effort in arresting the thieves and chastising them. Chastisement of thieves causes personal fame and prosperity of the kingdom. (302) The king who provides fearlessness to his subjects is always adorable by the subjects, because his official life is just like a continued *Yajña* wherein he distributes *Dakṣiṇā* of fearlessness to all and sundry. (303) Through protecting the subjects the king becomes entitled for one sixth of the virtue earned by them similarly he holds responsibility for one sixth of their sins. (304) The king who protects his subjects in everyway gets the one sixth of the fruit earned by them through

रक्षन्धर्मेण भूतानि राजा बध्यांश्च घातयन्।
यजतेऽहरहर्यज्ञैः सहस्त्रशतदक्षिणैः॥ ३०६॥
योऽरक्षन्बलिमादत्ते करं शुल्कं च पार्थिवः।
प्रतिभागं च दण्डे च स सद्यो नरकं व्रजेत्॥ ३०७॥
अरक्षितारं राजानं बलिषड्भागहारिणम्।
तमाहुः सर्वलोकस्य समग्रमलहारकम्॥ ३०८॥
अनपेक्षितमर्यादं नास्तिकं विप्रलुम्पकम्।
अरक्षितारमत्तारं नृपं विद्यादधोगतिम्॥ ३०९॥
अधार्मिकं त्रिभिर्न्यायैर्निगृह्णीयात्प्रयत्नतः।
निरोधनेन बन्धेन विविधेन वधेन च॥ ३१०॥
निग्रहेण हि पापानां साधूनां संग्रहेण च।
द्विजातय इवेज्याभिः पूयन्ते सततं नृपाः॥ ३११॥
क्षन्तव्यं प्रभुणा नित्यं क्षिपतां कार्यिणां नृणाम्।
बालवृद्धातुराणां च कुर्वता हितमात्मनः॥ ३१२॥

study, *Yajña*, charity and god worship. (305) By protecting the subjects righteously and chastising the wicked a king daily earns the virtue of a *Yajña* involving the sacrificial fee amounting to lakhs. (306) The king who fails to protect his subjects and yet realizes revenue tax and toll tax etc., at the same time he realizes his daily taxes which were known as *Pratibhāga* and *Daṇḍa* goes to hell. (307) A king unprotective to the subjects goes on realizing one sixth of revenue is said by *Maharṣis* to be responsible for all sins of the subjects. (308) Downfall only is the result for a king who does not safeguard the subjects yet enjoys their shares, one who does not care for social norm and decorum, atheist, who imposes and realizes undue fines. (309) A king should bring under control an irreligious person by all the three means—confinement, roping (handcuff and fetter) and different types of punishment. (310) The kings are sanctified by chastising wicked and protecting virtuous just as *Brāhmaṇas* are purified by performing *Yajña*. (311) A king desirous of his personal good should forgive those who

यः क्षिप्तो मर्षयत्यार्तैस्तेन स्वर्गे महीयते।
यस्त्वैश्वर्यान्न क्षमते नरकं तेन गच्छति॥ ३१३॥
राजा स्तेनेन गन्तव्यो मुक्तकेशेन धावता।
आचक्षाणेन तत्स्तेयमेवंकर्मास्मि शाधि माम्॥ ३१४॥
स्कन्धेनादाय मुसलं लगुडं वापि खादिरम्।
शक्तिं चोभयतस्तीक्ष्णामायसं दण्डमेव वा॥ ३१५॥
शासनाद्वा विमोक्षाद्वा स्तेनः स्तेयाद्विमुच्यते।
अशासित्वा तु तं राजा स्तेनस्याप्नोति किल्विषम्॥ ३१६॥
अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्यापचारिणी।
गुरौ शिष्यश्च याज्यश्च स्तेनो राजनि किल्विषम्॥ ३१७॥
राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः।
निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा॥ ३१८॥
यस्तु रज्जुं घटं कूपाद्धरेद्भिद्याच्च यः प्रपाम्।
स दण्डं प्राप्नुयान्माषं तच्च तस्मिन्समाहरेत्॥ ३१९॥

calumniate him, those who are displeased as their case was not decided favourably, children, aged ones and sick persons, if they pass censorious remarks against him. (312) The king who tolerates calumniating by the persons in trouble, is adored in the heaven and the intolerant and arrogant on account of his position goes to hell. (313) (The king should create such a situation) that the thief himself must approach the king with his unarranged hairs with pestle or a catechu stick on the shoulders or sharp pointed javelin or an iron stick on the shoulders, running and say I am thief. Kindly do punish me. (314-315) The thief is released from the sin of theft when either he is punished or let free by the king. If the king does not chastise the thief he becomes responsible for his sin. (316) The sin of an abortionist goes to him who takes food in his house, the sin of flirting by the wife goes to the husband, the sin committed by the disciple goes to the *Guru* and that of thief goes to the king. (317) A sinner when punished by the king goes to heaven being taintless like righteous saints. (318) (*Prapā*=a place of water by the side of a highway where

धान्यं दशभ्यः कुम्भेभ्यो हरतोऽभ्यधिकं वधः।
शेषेऽप्येकादशगुणं दाप्यस्तस्य च तद्धनम्॥ ३२०॥
तथा धरिममेयानां शतादभ्यधिके वधः।
सुवर्णरजतादीनामुत्तमानां च वाससाम्॥ ३२१॥
पञ्चाशतस्त्वभ्यधिके हस्तच्छेदनमिष्यते।
शेषे त्वेकादशगुणं मूल्याद्दण्डं प्रकल्पयेत्॥ ३२२॥
पुरुषाणां कुलीनानां नारीणां च विशेषतः।
मुख्यानां चैव रत्नानां हरणे वधमर्हति॥ ३२३॥
महापशूनां हरणे शस्त्राणामौषधस्य च।
कालमासाद्य कार्यं च दण्डं राजा प्रकल्पयेत्॥ ३२४॥

water is supplied to the travellers). One who steals the string for drawing water from the well or steals the jar or pitcher or breaks or demolishes the room for storing water, the king should fine him one *Māṣa* gold and get the stolen property recovered from him or substituted by another pot equal in value.(319) (*Kumbha*=is equal to a little more than three bushels and three gallons). If somebody steals grains more than ten *Kumbhas* the thief should be awarded corporeal punishment including even death sentence. Below that a fine of eleven times of stolen property should be imposed and the stolen store should be recovered to its owner. (320) If somebody steals things like gold and silver weighable on a balance more than one hundred *Palas;* costly clothes, the king should award carporeal punishment to the thief as the case deserves. (321) If the theft is limited within one hundred *Palas* but more than fifty, the hand of the thief should be cut and if the stolen thing is less than fifty *Palas* in weight a fine of eleven times of stolen property in value should be imposed on him. (322) If somebody abducts a high-bred person particularly a lady or steals precious gems the king should award death sentence to the fellow. (323) If somebody steals bulky animals, the weapons or the medicines the king should fully consider various factors like time and magnitude and effectiveness of the theft and then award proper punishment. (324)

गोषु ब्राह्मणसंस्थासु छूरिकायाश्च भेदने।
पशूनां हरणे चैव सद्यः कार्योऽर्धपादिकः॥ ३२५॥
सूत्रकार्पासकिण्वानां गोमयस्य गुडस्य च।
दध्नः क्षीरस्य तक्रस्य पानीयस्य तृणस्य च॥ ३२६॥
वेणुवैदलभाण्डानां लवणानां तथैव च।
मृन्मयानां च हरणे मृदो भस्मन एव च॥ ३२७॥
मत्स्यानां पक्षिणां चैव तैलस्य च घृतस्य च।
मांसस्य मधुनश्चैव यच्चान्यत्पशुसंभवम्॥ ३२८॥
अन्येषां चैवमादीनां मद्यानामोदनस्य च।
पक्वान्नानां च सर्वेषां तन्मूल्याद्द्विगुणो दमः॥ ३२९॥
पुष्पेषु हरिते धान्ये गुल्मवल्लीनगेषु च।
अन्येष्वपरिपूतेषु दण्डः स्यात्पञ्चकृष्णलः॥ ३३०॥
परिपूतेषु धान्येषु शाकमूलफलेषु च।
निरन्वयं शतं दण्डः सान्वयेऽर्धशतं दमः॥ ३३१॥
स्यात्साहसं त्वन्वयवत्प्रसभं कर्म यत्कृतम्।
निरन्वयं भवेत्स्तेयं हृत्वापव्ययते च यत्॥ ३३२॥

For stealing cows of *Brāhmaṇas,* for roping a cow through the hole made in nostril and for stealing animals, the king should punish him by getting half of the legs cut. (325) Double should be the fine of the worth of the following articles if stolen—fibre thread, cotton, the instruments of distilling wine, cowdung, molasses, curd, milk, butter-milk, water, straw, the pots made of bamboo, salt, earthen vessel, mud, fishes, birds, oil, ghee, flesh, honey, the animal hides etc.,—product from animal, wine, cooked rice, cooked food and many more such things. (326—329) If somebody steals flowers, the green crop, plants without stem or branches, creepers, trees and other raw objects, the fine should be five *Kṛṣṇala* gold or silver as the case may be. (330) Grains fully winnowed and clean, vegetables, roots and fruits if stolen by a person not belonging to one's own lineage should be charged 100 *Paṇas.* If he is somehow related may be charged only 50 *Paṇas.* (331) If somebody forcibly takes away

यस्त्वेतान्युपक्लृप्तानि द्रव्याणि स्तेनयेन्नरः।
तमाद्यं दण्डयेद्राजा यश्चाग्निं चोरयेद्गृहात्॥ ३३३॥
येन येन यथाङ्गेन स्तेनो नृषु विचेष्टते।
तत्तदेव हरेत्तस्य प्रत्यादेशाय पार्थिवः॥ ३३४॥
पिताऽऽचार्यः सुहृन्माता भार्या पुत्रः पुरोहितः।
नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति॥ ३३५॥
कार्षापणं भवेद्दण्ड्यो यत्रान्यः प्राकृतो जनः।
तत्र राजा भवेद्दण्ड्यः सहस्रमिति धारणा॥ ३३६॥
अष्टापाद्यं तु शूद्रस्य स्तेये भवति किल्विषम्।
षोडशैव तु वैश्यस्य द्वात्रिंशत्क्षत्रियस्य च ॥ ३३७॥
ब्राह्मणस्य चतुःषष्टिः पूर्णं वाऽपि शतं भवेत्।
द्विगुणा वा चतुःषष्टिस्तद्दोषगुणविद्धि सः॥ ३३८॥
वानस्पत्यं मूलफलं दार्वग्न्यर्थं तथैव च।
तृणं च गोभ्यो ग्रासार्थमस्तेयं मनुरब्रवीत्॥ ३३९॥

a thing before the eyes of its owner, it is called 'साहस' if it is taken without permission and in absence of the owner is known as stealing. (332) If somebody steals any object in a condition quite fit to be taken in use or steals fire from the house he should be awarded a heavy punishment by the king like a thief. (333) Whatever limbs a thief uses in stealing something and in whatever ways he does it; the king should get these limbs of the thief cut away from his body in the same manner. (334) The king should not spare even parents, *Ācārya,* wife, son, friend, religious priest if they do not maintain their *Dharma*. The king should certainly punish them. (335) If the king himself commits a crime his punishment should be one thousand times more than a common man (this is probably monetary punishment only). (336) If a *Śūdra* knowingly commits a theft, he should be fined 8 times worth of the stolen article; a *Vaiśya* 16 times, a *Kṣatriya* 32 times and a *Brāhmaṇa* 64 times or 100 times or even 128 times. (337-338) If somebody takes beetroots or fruits from the

योऽदत्तादायिनो हस्ताल्लिप्सेत ब्राह्मणो धनम्।
याजनाध्यापनेनापि यथा स्तेनस्तथैव सः॥ ३४०॥
द्विजोऽध्वगः क्षीणवृत्तिर्द्वाविक्षू द्वे च मूलके।
अददानः परक्षेत्रान्न दण्डं दातुमर्हति॥ ३४१॥
असंदितानां संदाता संदितानां च मोक्षकः।
दासाश्वरथहर्ता च प्राप्तः स्याच्चौरकिल्विषम्॥ ३४२॥
अनेन विधिना राजा कुर्वाणः स्तेननिग्रहम्।
यशोऽस्मिन्प्राप्नुयाल्लोके प्रेत्य चानुत्तमं सुखम्॥ ३४३॥
ऐन्द्रं स्थानमभिप्रेप्सुर्यशश्चाक्षयमव्ययम्।
नोपेक्षेत क्षणमपि राजा साहसिकं नरम्॥ ३४४॥
वाग्दुष्टात्तस्कराच्चैव दण्डेनैव च हिंसतः।
साहसस्य नरः कर्ता विज्ञेयः पापकृत्तमः॥ ३४५॥
साहसे वर्तमाने तु यो मर्षयति पार्थिवः।
स विनाशं व्रजत्याशु विद्वेषं चाधिगच्छति॥ ३४६॥

forest, fuel wood for kindling fire and grass for feeding a cow, he should not be regarded as a thief—so said Manu. (339) If a *Brāhmaṇa* accepts as his priestly fee any amount from a thief, and if it is proved to be a stolen property or he receives it in exchange of his teaching the thief, he should himself be regarded by the king as a thief. (340) If a *Brāhmaṇa* is going on the way and he has nothing to eat; under such circumstances if he takes two sugar canes or two radishes from somebody's field (without permission) he may not be regarded as a thief and punished. (341) One who arrogantly ropes or takes under his possessions freely moving animals of somebody else or who unties the tied animals of somebody else or steals or abducts the servant, horse or chariot; he should be punished like a thief. (342) In this way the king should go on chastising thieves. If he does so he earns name in this world and supreme joy in the heaven. (343) A king if desires the rank of Indra and imperishable name should not connive a 'साहसिक' even for a moment. (344) A 'साहसिक' is far worse than a harsh speaker, a thief and one who beats a person with stick. (345) The king who connives a 'साहसिक' man, perishes

न मित्रधारणाद्राजाविपुलाद्वा धनागमात्।
समुत्सृजेत्साहसिकान्सर्वभूतभयावहान् ॥ ३४७॥
शस्त्रं द्विजातिभिर्ग्राह्यं धर्मो यत्रोपरुध्यते।
द्विजातीनां च वर्णानां विप्लवे कालकारिते॥ ३४८॥
आत्मनश्च परित्राणे दक्षिणानां च संगरे।
स्त्रीविप्राभ्युपपत्तौ च घ्नन्धर्मेण न दुष्यति॥ ३४९॥
गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम्।
आततायिनमायान्तं हन्यादेवाविचारयन्॥ ३५०॥
नाततायिवधे दोषो हन्तुर्भवति कश्चन।
प्रकाशं वाऽप्रकाशं वा मन्युस्तं मन्युमृच्छति॥ ३५१॥
परदाराभिमर्शेषु प्रवृत्तान्नृन्महीपतिः।
उद्वेजनकरैर्दण्डैश्चिह्नयित्वा प्रवासवेत्॥ ३५२॥
तत्समुत्थो हि लोकस्य जायते वर्णसंकरः।
येन मूलहरोऽधर्मः सर्वनाशाय कल्पते॥ ३५३॥

soon and is condemned by all. (346) The king should in no case spare a 'साहसिक' even if he is a friend or a source of plentiful income. He must punish him who is a source of terror to all beings. (347) The regenerates may hold weapons and fight when there is a possibility of *Varṇāśrama Dharma* being endangered, when there is a chaos in the society due to some imergent causes, for self defence, for the protection of cows, women and *Brāhmaṇas*. Because a person commits no sin in killing the ruffians on such occasions. (348-349) Even if a desperado happens to be a *Guru,* a child and aged man or a well read *Brāhmaṇa* also and if he has an intention to attack, he must be killed without having a second thought. (350) A person commits no sin in killing a ruffian whether in a secluded place or before the world. This is because the anger of a ruffian provokes the anger of the defender. (351) If a person cohabits with others' wives the king should award torturing punishment and cut apart his limbs and exile him. (352) Because bastards are born of illegitimate copulation through which irreligion

परस्य पत्न्या पुरुषः संभाषां योजयन्रहः।
पूर्वमाक्षारितो दोषैः प्राप्नुयात्पूर्वसाहसम्॥ ३५४॥
यस्त्वनाक्षारितः पूर्वमभिभाषेत कारणात्।
न दोषं प्राप्नुयात्किंचिन्न हि तस्य व्यतिक्रमः॥ ३५५॥
परस्त्रियं योऽभिवदेत्तीर्थेऽरण्ये वनेऽपि वा।
नदीनां वाऽपि संभेदे स संग्रहणमाप्नुयात्॥ ३५६॥
उपचारक्रिया केलिः स्पर्शो भूषणवाससाम्।
सह खट्वासनं चैव सर्वं संग्रहणं स्मृतम्॥ ३५७॥
स्त्रियं स्पृशेददेशे यः स्पृष्टो वा मर्षयेत्तया।
परस्परस्यानुमते सर्वं संग्रहणं स्मृतम्॥ ३५८॥
अब्राह्मणः संग्रहणे प्राणान्तं दण्डमर्हति।
चतुर्णामपि वर्णानां दारा रक्ष्यतमाः सदा॥ ३५९॥

develops which consumes everything whatsoever. (353) If a person who is in the habit of illegitimate copulation talks even with the wife of some other person in seclusion the king should inflict on him the first degree punishment. (354) On the other hand if a chaste man who has not ever been blamed for licentiousness talks to a woman for valid reasons, he should not be treated as a sinner and no punishment should be awarded to him. (355) The king should fine a person by one thousand *Paṇas,* (a fine for *Saṅgrahaṇa* defined in the next verse), who talks to the wife of some other person in a pilgrimage centre, a forest or a grove or on the bank of a river, in a deserted place out of a village. (356) Sending presents to a woman (other than one's own wife), to play jokes, to touch her or her ornament and clothes, sitting together on a cot—it is all *Saṅgrahaṇa.*(357) If a person touches the limb of a woman or if she touches him and he connives it and this happens with the consent of each other—it is all *Saṅgrahaṇa.*(358) If a non-*Brāhmaṇa* (a *Śūdra*) indulges in *Saṅgrahaṇa* with regenerate ladies, a death sentence should be awarded to him as wives of all the four *Varṇas* deserve utmost protection. (359)

भिक्षुका बन्दिनश्चैव दीक्षिताः कारवस्तथा।
संभाषणं सह स्त्रीभिः कुर्युरप्रतिवारिताः॥ ३६०॥
न संभाषा परस्त्रीभिः प्रतिषिद्धः समाचरेत्।
निषिद्धो भाषमाणस्तु सुवर्णं दण्डमर्हति॥ ३६१॥
किञ्चिदेव तु दाप्यः स्यात्संभाषां ताभिराचरन्।
प्रैष्यासु चैकभक्तासु रहः प्रव्रजितासु च ॥ ३६३॥
योऽकामां दूषयेत्कन्यां स सद्यो वधमर्हति।
सकामां दूषयंस्तुल्यो न वधं प्राप्नुयान्नरः॥ ३६४॥
कन्यां भजन्तीमुत्कृष्टं न किञ्चिदपि दापयेत्।
जघन्यं सेवमानां तु संयतां वासयेद्गृहे॥ ३६५॥
उत्तमां सेवमानस्तु जघन्यो वधमर्हति।
शुल्कं दद्यात्सेवमानःसमामिच्छेत्पिता यदि॥ ३६६॥
अभिषह्य तु यः कन्यां कुर्याद्दर्पेण मानवः।
तस्याशु कर्त्ये अंगुल्यौ दण्डं चार्हति षट्शतम्॥ ३६७॥

A mendicant, a bard, a person initiated for sacrifice, a cook can freely talk to a household lady (there is no sin). (360) If a person is warned not to talk with a certain woman (by the householder) and still he does talk a fine of one *Suvarṇa* (16 *Māṣa* gold) should be imposed on him. (361) If a person talks with the women of common stock like *Cāraṇa* (mentioned in the verse 362) and maid servants, *Saṁnyāsī* ladies, nuns, he also should be slightly punished with a small fine. (363) A person raping a virgin forcibly without her consent must be instantly killed but if somebody of the same caste copulates with a virgin with her consent, he should not be awarded death sentence. (364) If a virgin shares the bed of a person belonging to the superior social rank willingly she does not deserve any punishment. But if she goes to a man of inferior rank she should be chastised and confined within the four walls of the house. (365) If a man of inferior caste cohabits with a woman of superior rank, he should be killed and if they are of equal rank the man should satisfy her father by paying money (and then marry her). (366) If a man spoils a virgin (by inserting his

सकामां दूषयंस्तुल्यो नांगुलिच्छेदमाप्नुयात्।
द्विशतं तु दमं दाप्यः प्रसङ्गविनिवृत्तये॥ ३६८॥
कन्यैव कन्यां या कुर्यात्तस्याः स्याद्द्विशतो दमः।
शुल्कं च द्विगुणं दद्याच्छिफाश्चैवाप्नुयाद्दश॥ ३६९॥
या तु कन्यां प्रकुर्यात्स्त्री सा सद्यो मौण्ड्यमर्हति।
अंगुल्योरेव वा छेदं खरेणोद्वहनं तथा॥ ३७०॥
भर्तारं लङ्घयेद्या तु स्त्री ज्ञातिगुणदर्पिता।
तां श्वभिः खादयेद्राजा संस्थाने बहुसंस्थिते॥ ३७१॥
पुमांसं दाहयेत्पापं शयने तप्त आयसे।
अभ्यादध्युश्च काष्ठानि तत्र दह्येत पापकृत्॥ ३७२॥
संवत्सराभिशस्तस्य दुष्टस्य द्विगुणो दमः।
व्रात्यया सह संवासे चांडाल्या तावदेव तु॥ ३७३॥

fingers into her vaginal passage) due to his arrogance the king should cut apart his two fingers and impose a fine of six hundred *Paṇas*. (367) If a girl on her own initiative gets the same act done by a man—in such a case his fingers should not be cut but a fine of two hundred *Paṇas* should be imposed on him to keep him from repeating this type of action again. (368) If a girl behaves in this way with another girl she should be fined by two hundred *Paṇas* that will go to the exchequer. Besides this she should pay four hundred *Paṇas* to the father of the other girl. Thirdly she should be flogged ten times. (369) If a woman inserts finger into the vagina of a virgin, she should immediately be tonsured or her two fingers should be cut away or else she should be made to make a round of the village being mounted on an ass. (370) An unchaste lady who out of pride due to her superior rank, her personal qualities and beauty disregards her husband, the king should let loose the dogs to eat her away before all and sundry. (371) The king should punish a licentious man by laying him on a red-hot iron plank and put a heap of wood over his body to burn him to ashes. (372) A man once convicted of illegitimate copulation if commits the same crime after a year or so, his punishment should be double. The

शूद्रो गुप्तमगुप्तं वा द्वैजातं वर्णमावसन्।
अगुप्तमङ्गसर्वस्वैर्गुप्तं सर्वेण हीयते॥ ३७४॥
वैश्यः सर्वस्वदण्डः स्यात्संवत्सरनिरोधतः।
सहस्त्रं क्षत्रियो दण्ड्यो मौण्ड्यं मूत्रेण चार्हति॥ ३७५॥
ब्राह्मणीं यद्यगुप्तां तु गच्छेतां वैश्यपार्थिवौ।
वैश्यं पञ्चशतं कुर्यात्क्षत्रियं तु सहस्त्रिणम्॥ ३७६॥
उभावपि तु तावेव ब्राह्मण्या गुप्तया सह।
विप्लुतौ शूद्रवद्दण्ड्यौ दग्धव्यौ वा कटाग्निना॥ ३७७॥
सहस्त्रं ब्राह्मणो दण्ड्यो गुप्तां विप्रां बलाद्व्रजन्।
शतानि पञ्च दण्ड्यः स्यादिच्छन्त्या सह संगतः॥ ३७८॥
मौण्ड्यं प्राणान्तिको दण्डो ब्राह्मणस्य विधीयते।
इतरेषां तु वर्णानां दण्डः प्राणान्तिको भवेत्॥ ३७९॥

same type of punishment should be awarded to him who beds with a *Vrātya* or *Cāṇḍāla* woman. (373) If a *Śūdra* cohabits with a twiceborn woman—if she is unguarded, the penis of the *Śūdra* should be cut and his entire property confiscated. If she is safeguarded otherwise, the licentious *Śūdra* should be killed and his property confiscated. (374) If a *Vaiśya* cohabits with a safeguarded *Brāhmaṇa* woman then his property should be confiscated and he should be imprisoned for one year. If a *Kṣatriya* does the same crime, a fine of one thousand *Paṇas* should be imposed on him and his head should be tonsured with (donkey) urine. (375) If a *Brāhmaṇa* lady is unguarded and a *Vaiśya* and a *Kṣatriya* go to her, the *Vaiśya* should be fined by five hundred *Paṇas* and the *Kṣatriya* by one thousand. (376) If a *Vaiśya* or a *Kṣatriya* does copulation with a well guarded *Brāhmaṇa* lady, they both should be punished like a *Śūdra* or else should be burnt alive to ashes in the fire made of straw. (377) If a *Brāhmaṇa* cohabits with a *Brāhmaṇa* woman without her consent and forcibly then he should be fined by one thousand *Paṇas*. If the woman also is desirous of copulation, the man should be fined only five hundred *Paṇas*. (378) The tonsuring

न जातु ब्राह्मणं हन्यात्सर्वपापेष्वपि स्थितम्।
राष्ट्रादेनं बहिः कुर्यात्समग्रधनमक्षतम्॥ ३८०॥
न ब्राह्मणवधाद्भूयानधर्मो विद्यते भुवि।
तस्मादस्य वधं राजा मनसापि न चिन्तयेत्॥ ३८१॥
वैश्यश्चेत्क्षत्रियां गुप्तां वैश्यां वा क्षत्रियो व्रजेत्।
यो ब्राह्मण्यामगुप्तायां तावुभौ दण्डमर्हतः॥ ३८२॥
सहस्रं ब्राह्मणो दण्डं दाप्यो गुप्ते तु ते व्रजन्।
शूद्रायां क्षत्रियविशोः साहस्रो वै भवेद्दमः॥ ३८३॥
क्षत्रियायामगुप्तायां वैश्ये पञ्चशतं दमः।
मूत्रेण मौण्ड्यमिच्छेत्तु क्षत्रियो दण्डमेव वा॥ ३८४॥
अगुप्ते क्षत्रियावैश्ये शूद्रां वा ब्राह्मणो व्रजन्।
शतानि पञ्चदण्ड्यः स्यात्सहस्रं त्वन्त्यजस्त्रियम्॥ ३८५॥

is equal to death sentence for a *Brāhmaṇa* but man of other castes should be awarded death sentence. (379) A *Brāhmaṇa* should not be killed even if he commits any sin whatsoever. He should simply be exiled from the country quite unhurt with all his property. (380) There cannot be a greater sin in the world than killing of a *Brāhmaṇa*. Therefore a king should not even think of punishing a *Brāhmaṇa* with death sentence. (381) If a *Vaiśya* goes to a well guarded *Kṣatriya* woman or a *Kṣatriya* goes to a well-guarded *Vaiśya* woman, both of them deserve the same punishment which accrue from cohabiting with an unguarded *Brāhmaṇa* woman. (382) If a *Brāhmaṇa* cohabits with a well-guarded *Kṣatriya* or *Vaiśya* woman he should be fined by one thousand *Paṇas* and if a *Kṣatriya* or *Vaiśya* cohabits with a *Śūdra* woman they also deserve the same fine of one thousand *Paṇas*. (383) If a *Vaiśya* cohabits with an unprotected *Kṣatriya* woman he should be fined by five hundred *Paṇas* and if a *Kṣatriya* does the same thing with her he should be tonsured with (donkey) urine and fined also by five hundred *Paṇas*. (384) If a *Brāhmaṇa* goes to an unguarded *Kṣatriya* or *Vaiśya* woman or else he visits a *Śūdra* woman he deserves a fine of five hundred

यस्य स्तेनः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक्।
न साहसिकदण्डघ्नौ स राजा शक्रलोकभाक्॥ ३८६॥
एतेषां निग्रहो राज्ञः पञ्चानां विषये स्वके।
साम्राज्यकृत्सजात्येषु लोके चैव यशस्करः॥ ३८७॥
ऋत्विजं यस्त्यजेद्याज्यो याज्यं चर्त्विक्त्यजेद्यदि।
शक्तं कर्मण्यदुष्टं च तयोर्दण्डः शतं शतम्॥ ३८८॥
न माता न पिता न स्त्री न पुत्रस्त्यागमर्हति।
त्यजन्नपतितानेतान्राज्ञा दण्ड्यः शतानि षट्॥ ३८९॥
आश्रमेषु द्विजातीनां कार्ये विवदतां मिथः।
न विब्रूयान्नृपो धर्मं चिकीर्षन्हितमात्मनः॥ ३९०॥
यथार्हमेतानभ्यर्च्य ब्राह्मणैः सह पार्थिवः।
सांत्वेन प्रशमय्यादौ स्वधर्मं प्रतिपादयेत्॥ ३९१॥

Paṇas and by visiting a *Cāṇḍāla* woman he should be fined by one thousand *Paṇas*. (385) The king in whose territory there is no thief, no licentious, nobody sharp of tongue, no *Sāhasika* or nobody who beats some one else with stick, gets the abode of Indra. (386) The king who chastises these five types and keeps under control in his territory, enjoys enviable position among the neighbouring kings and gets fame in the world. (387) If a householder dismisses his priest or the priest deserts the householder while both are capable of performing duties and devoid of any demerit both should be fined by one hundred *Paṇas* each. (388) The father, mother, wife or son do not deserve to be abandoned. If somebody deserts anyone of them without any fault he should be fined by six hundred *Paṇas*. (389) If there is a dispute among the regenerates on some points of *Āśrama Dharma*, the king if he desires benediction for him, should not pass any verdict (it means that the king should not presume that he is competent to define *Dharmaśāstra*). (390) On such occasions the king alongwith the other *Brāhmaṇas* learned and experienced should try to pacify them giving them due respect and only after that may define their own *Dharma* (with the help of the

प्रतिवेश्यानुवेश्यौ च कल्याणे विंशतिर्द्विजे।
अर्हाविभोजयन्विप्रो दण्डमर्हति माषकम्॥ ३९२॥
श्रोत्रियः श्रोत्रियं साधुं भूतिकृत्येष्वभोजयन्।
तदन्नं द्विगुणं दाप्यो हिरण्यं चैव माषकम्॥ ३९३॥
अन्धो जडः पीठसर्पी सप्तत्या स्थविरश्च यः।
श्रोत्रियेषूपकुर्वंश्च न दाप्याः केनचित्करम्॥ ३९४॥
श्रोत्रियं व्याधितार्तौ च बालवृद्धावकिञ्चनम्।
महाकुलीनमार्यं च राजा संपूजयेत्सदा॥ ३९५॥
शाल्मलीफलके श्लक्ष्णे नेनिज्यान्नेजकः शनैः।
न च वासांसि वासोभिर्निर्हरेन्न च वासयेत्॥ ३९६॥
तन्तुवायो दशपलं दद्यादेकपलाधिकम्।
अतोऽन्यथा वर्तमानो दाप्यो द्वादशकं दमम्॥ ३९७॥
शुल्कस्थानेषु कुशलाः सर्वपण्यविचक्षणाः।
कुर्युरर्घं यथापल्यं ततो विंशं नृपो हरेत्॥ ३९८॥

Brāhmaṇas). (391) If a *Brāhmaṇa* in a *Yajña* or any such other function has to feed twenty *Brāhmaṇas* and he invites the stranger while avoiding the neighbouring ones or the neighbours of the neighbours he should be fined by one *Māṣa* silver. (392) If a *Śrotriya Brāhmaṇa* in a religious function avoids his neighbours and their neighbours who follow *Vedic* injunctions and (feeds some totally strangers) the king should impose a fine of double the amount of the foodgrain involved and one *Māṣa* gold. (393) A king should not tax a person—blind, idiot, crippled, more than 70 in age, serviceable to the *Śrotriyas*. (394) A king should always respect a *Śrotriya*, a sickly person, child, aged, poor, highbred and a person of ideal character *(Ārya)*. (395) A washerman should wash the clothes of a customer gently on a *Śālmali* plank. He should not intermingle the clothes of persons more than one. At the same time he should not give any garment to somebody else to wear it (on loan basis). (396) A wearer should take ten *Pala* fibres and give in return eleven *Pala* cloth. If he fails to do so the king should impose on him a fine of twelve *Paṇas*. (397) The king may realize

राज्ञः प्रख्यातभाण्डानि प्रतिषिद्धानि यानि च।
तानि निर्हरतो लोभात्सर्वहारं हरेन्नृपः॥ ३९९॥
शुल्कस्थानं परिहरन्नकालेक्रयविक्रयी।
मिथ्यावादी च संख्याने दाप्योऽष्टगुणमत्ययम्॥ ४००॥
आगमं निर्गमं स्थानं तथा वृद्धिक्षयावुभौ।
विचार्य सर्वपण्यानां कारयेत्क्रयविक्रयौ॥ ४०१॥
पञ्चरात्रे पञ्चरात्रे पक्षे पक्षेऽथवा गते।
कुर्वीत चैषां प्रत्यक्षमर्घसंस्थापनं नृपः॥ ४०२॥
तुलामानं प्रतीमानं सर्वं च स्यात्सुलक्षितम्।
षट्सु षट्सु च मासेषु पुनरेव परीक्षयेत्॥ ४०३॥

one twentieth of the price of a mercantile commodity having made its valuation assessed by marketing experts and the experts in taxation. (398) If some businessman exports or makes transaction of articles useful for the king or the state administration or the articles which are banned for export, the king should confiscate all his property. (399) If a businessman changes the route of conveyance in order to avoid the tax, purchases or sells in an unreasonable time or submits a false return or balance-sheet—the king should impose a fine of eight times of tax he evaded. (400) The king should fix the prices of all mercantile goods after thorough consideration of following points—the nature and value of imported goods; how long should the indigenous product be preserved and how much profit it will yield; in what proportion it will multiply by selling with a certain profit; what it will cost for the maintenance. If the king does so both the buyer and the seller will feel assured. (401) A king should revise the rate of commodities again and again after every five days or at the most fifteen days. (402) Weight (to weigh gold etc.) capacity—both types of measurement must be standardised by a king. After every six months they should be inspected and corrected. (403)

पणं यानं तरे दाप्यं पौरुषोऽर्धपणं तरे।
पादं पशुश्च योषिच्च पादार्धं रिक्तकः पुमान्॥ ४०४॥
भाण्डपूर्णानि यानानि तार्यं दाप्यानि सारतः।
रिक्तभाण्डानि यत्किंचित्पुमांसश्चापरिच्छदाः॥ ४०५॥
दीर्घाध्वनि यथादेशं यथाकालं तरौ भवेत्।
नदीतीरेषु तद्विद्यात्समुद्रे नास्ति लक्षणम्॥ ४०६॥
गर्भिणी तु द्विमासादिस्तथा प्रव्रजितो मुनिः।
ब्राह्मणा लिङ्गिनश्चैव न दाप्यास्तारिकं तरे॥ ४०७॥
यन्नावि किंचिद्दाशानां विशीर्येतापराधतः।
तद्दाशैरेव दातव्यं समागम्य स्वतोंऽशतः॥ ४०८॥
एष नौयायिनामुक्तो व्यवहारस्य निर्णयः।
दाशापाराधतस्तोये दैविके नास्ति निग्रहः॥ ४०९॥

(For ferry services) for unloaded vehicle the fare should be one *Paṇa;* for goods carried by one man half *Paṇa;* for animal and woman one fourth *Paṇa;* a man without any luggage should pay, only one eighth *Paṇa.* (404) If it is a load of mercantile goods its weight should be the main factor to decide the amount of the fare. If it is an empty cart the fare should be very little if at all. (405) If it is a case of long travel through ferrying there should be the following factors of consideration for deciding the fare—distance, the force of the flow or the stagnation stage, the time taken by the journey or the seasonal odds. It is for the river journey, for the sea voyage it will not apply. (406) No fare should be charged from a pregnant woman carrying for more than two months, a *Saṁnyāsī, Brāhmaṇa* and a *Brahmacārī* for crossing river. (407) If some property of any passenger is lost due to the carelessness of the sailors, the sailors should compensate the loss by contributing among them. (408) These are the laws in reference of the boat ferrying if due to the slackness on the part of the sailors some property is lost. But if it happens due to some natural calamity,

वाणिज्यं कारयेद्वैश्यं कुसीदं कृषिमेव च।
पशूनां रक्षणं चैवं दास्यं शूद्रं द्विजन्मनाम्॥ ४१०॥
क्षत्रियं चैव वैश्यं च ब्राह्मणो वृत्तिकर्शितौ।
बिभृयादानृशंस्येन स्वानि कर्माणि कारयन्॥ ४११॥
दास्यं तु कारयँल्लोभाद् ब्राह्मणः संस्कृतान्द्विजान्।
अनिच्छतः प्राभवत्याद्राज्ञा दण्ड्यः शतानि षट्॥ ४१२॥
शूद्रं तु कारयेद्दास्यं क्रीतमक्रीतमेव वा।
दास्यायैव हि सृष्टोऽसौ ब्राह्मणस्य स्वयंभुवा॥ ४१३॥
न स्वामिना निसृष्टोऽपि शूद्रो दास्याद्विमुच्यते।
निसर्गजं हि तत्तस्य कस्तस्मात्तदपोहति॥ ४१४॥
ध्वजाहृतो भक्तदासो गृहजः क्रीतदत्त्रिमौ।
पैत्रिको दण्डदासश्च सप्तैते दासयोनयः॥ ४१५॥

it will be no responsibility of sailors. (409) The king should ensure that the *Vaiśyas* do business, banking, agriculture and rearing of the cattle, while a *Śūdra* should do service to the regenerate ones. (410) If a *Kṣatriya* or a *Vaiśya* are absolutely helpless to earn their livelihood then a *Brāhmaṇa* (if he is wealthy and capable) should help them by employing them and taking work from them according to their *Varṇāśrama Dharma*. (411) If a *Brāhmaṇa* takes work of a domestic servant from regenerates duly investitured and against their wishes, the king should impose a fine of six hundred *Paṇas*. (412) From a *Śūdra* whether bought or unbought, menial service should be taken as the *Śūdra* has been given birth by *Brahmā* only for the service of *Brāhmaṇa*. (413) A *Śūdra* even freed by his master cannot be liberated from his slavery because the slavery is his bounden duty right from his birth. Who can make him free. (414) There are seven varieties of slaves—(1) won in the battle (2) come motivated by the greed of food (3) the son of a slave woman (4) bought (5) given by somebody as a dowry (6) traditional from generations and (7) who has come to repay the loan taken previously. (415)

भार्या पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः।
यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम्॥ ४१६॥
विस्रब्धं ब्राह्मणः शूद्राद् द्रव्योपादानमाचरेत्।
न हि तस्यास्ति किञ्चित्स्वं भर्तृहार्यधनो हि सः॥ ४१७॥
वैश्यशूद्रौ प्रयत्नेन स्वानि कर्माणि कारयेत्।
तौ हि च्युतौ स्वकर्मभ्यः क्षोभयेतामिदं जगत्॥ ४१८॥
अहन्यहन्यवेक्षेत कर्मान्तान्वाहनानि च।
आयव्ययौ च नियतावाकरान्कोशमेव च॥ ४१९॥
एवं सर्वानिमान्राजा व्यवहारान्समापयन्।
व्यपोह्य किल्विषं सर्वं प्राप्नोति परमां गतिम्॥ ४२०॥

Wife, son and a slave are regarded to be paupers (with no money to claim as their). Even whatever they earn goes to them to whom they themselves belong. (416) A *Brāhmaṇa* should accept with no hesitation whatever a slave earns as he has a right to do so. (A slave's earning must go to his lord). (417) The king should always engage with all efforts the *Vaiśya* and *Śūdra* to do their natural duty. Because if they fail to do so they might disturb the entire world (create social unrest). (418) A king should have a keen supervision everyday of all projects started till their completion, vehicular means, income and expenditure, the mining and treasury. (419) In this way a king performing all his royal functions is freed from all sins and gets the supreme abode. (420)

Thus ends chapter VIII in Manusmṛti.

Chapter IX

पुरुषस्य स्त्रियाश्चैव धर्मे वर्त्मनि तिष्ठतोः।
संयोगे विप्रयोगे च धर्मान्वक्ष्यामि शाश्वतान्॥ १॥
अस्वतन्त्राः स्त्रियः कार्याः पुरुषैः स्वैर्दिवानिशम्।
विषयेषु च सज्जन्त्यः संस्थाप्या आत्मनो वशे॥ २॥
पिता रक्षति कौमारे भर्ता रक्षति यौवने।
रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति॥ ३॥
कालेऽदाता पिता वाच्यो वाच्यश्चानुपयन्पतिः।
मृते भर्तरि पुत्रस्तु वाच्यो मातुररक्षिता॥ ४॥
सूक्ष्मेभ्योऽपि प्रसङ्गेभ्यः स्त्रियो रक्ष्या विशेषतः।
द्वयोर्हि कुलयोः शोकमावहेयुररक्षिताः॥ ५॥

Now I will tell about the eternal *Dharma* of a man and woman living their life righteously while they are in union or disunion. (1) The woman should never be allowed to be free by their male guardians day and night as they are magnetised by the sense-objects. They should always be kept under one's own control. (2) The father protects a girl while she is unmarried; the husband in her youth and the sons when she is old. A woman should never be left free. (3) When a father does not marry a girl even if she reached marriageable age, a husband if he does not cohabit with his wife after she is purified from her menstrual period and if a son fails to protect his mother when his father dies—all the three deserve to be condemned. (4) Even the slightest possibility of slips the woman should be guarded against. Because unguarded woman might cause grief to both

इमं हि सर्ववर्णानां पश्यन्तो धर्ममुत्तमम्।
यतन्ते रक्षितुं भार्यां भर्तारो दुर्बला अपि॥ ६ ॥
स्वां प्रसूतिं चरित्रं च कुलमात्मानमेव च।
स्वं च धर्मं प्रयत्नेन जायां रक्षन्हि रक्षति॥ ७ ॥
पतिर्भार्यां संप्रविश्य गर्भो भूत्वेह जायते।
जायायास्तद्धि जायात्वं यदस्यां जायते पुनः॥ ८ ॥
यादृशं भजते हि स्त्री सुतं सूते तथाविधम्।
तस्मात्प्रजाविशुद्ध्यर्थं स्त्रियं रक्षेत्प्रयत्नतः॥ ९ ॥
न कश्चिद्योषितः शक्तः प्रसह्य परिरक्षितुम्।
एतैरुपाययोगैस्तु शक्यास्ताः परिरक्षितुम्॥ १० ॥
अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत्।
शौचे धर्मेऽन्नपक्त्यां च पारिणाह्यस्य वेक्षणे॥ ११ ॥
अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः।
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः॥ १२ ॥

the families of parents and parents-in-law. (5) While observing this best possible *Dharma* for all the four castes, even the weaker husbands try to safeguard their wives. (6) A person safeguarding his wife with care also protects his children, character, the family, his own self and his *Dharma* automatically. (7) The husband enters into his wife in the form of foetus and then is again reborn. Therefore the wife is known as *Jāyā* because the husband again takes birth from her. (8) With what type of a man a woman cohabits, she begets the same type of child. Therefore the woman should be carefully guarded in order to have the family uncontaminated. (9) Nobody can guard a woman by using force. Following are the ways through which they can somehow be guarded. (10) One should keep the woman busy in maintaining the treasury, looking after expenditure, cleaning and purifying of domestic things, rendering service to the husband and the fire, cleanliness of the house and the utensils therein. (11) Fenced within the four walls and guarded by reliable and obedient persons, the women are unguarded if they themselves do not

पानं दुर्जनसंसर्गः पत्या च विरहोऽटनम्।
स्वप्नोऽन्यगेहवासश्च नारीसंदूषणानि षट्॥ १३॥
नैता रूपं परीक्षन्ते नासां वयसि संस्थितिः।
सुरूपं वा विरूपं वा पुमानित्येव भुञ्जते॥ १४॥
पौंश्चल्याच्चलचित्ताच्च नैस्नेह्याच्च स्वभावतः।
रक्षिता यत्नतोऽपीह भर्तृष्वेता विकुर्वते॥ १५॥
एवं स्वभावं ज्ञात्वाऽऽसां प्रजापतिनिसर्गजम्।
परमं यत्नमातिष्ठेत्पुरुषो रक्षणं प्रति॥ १६॥
शय्याऽऽसनमलङ्कारं कामं क्रोधमनार्जवम्।
द्रोहभावं कुचर्यां च स्त्रीभ्यो मनुरकल्पयत्॥ १७॥
नास्ति स्त्रीणां क्रिया मन्त्रैरिति धर्मे व्यवस्थितिः।
निरिन्द्रिया ह्यमन्त्राश्च स्त्रियोऽनृतमिति स्थितिः॥ १८॥

protect them. Safe are those who are safeguarded by their own persons. (12) Drinking wine, company of vile persons, disunion from husband, loitering here and there, excessive sleeping and passing night in the house of somebody else—these six are the sources of corrupting a woman. (13) Such women do not care for handsomeness or age. Whether handsome or ugly, only to be a male is enough for them. (14) The unchaste woman having no regard for chastity with a fickle and unsteady mind, having no instinct of conjugal love—even if they are well guarded yet they go against their husbands. (15) Taking as their very nature created by Brahmā himself the man should spare no effort to protect them. (16) Manu while making creation has made the following things as their very nature—desire for bed, seat and ornaments, lustfulness, harsh temper, the lack of simplicity and straightforwardness, malice and indulgence in sex. (17) The sacraments of female children should be performed without reciting *Veda Mantras*—this is order of the *Dharma*. This is perhaps due to the fact that the *Mantras* and also the essence of *Dharma* is beyond the perceptive approach of the woman. And this is why they are symbolically known as untruth.

तथा च श्रुतयो बह्व्यो निगीता निगमेष्वपि।
स्वालक्षण्यपरीक्षार्थं तासां शृणुत निष्कृतीः ॥१९॥
यन्मे माता प्रलुलुभे विचरन्त्यपतिव्रता।
तन्मे रेतः पिता वृङ्क्तामित्यस्यैतन्निदर्शनम् ॥२०॥
ध्यायत्यनिष्टं यत्किञ्चित्पाणिग्राहस्य चेतसा।
तस्यैष व्यभिचारस्य निह्नवः सम्यगुच्यते ॥२१॥
यादृग्गुणेन भर्त्रा स्त्री संयुज्येत यथाविधि।
तादृग्गुणा सा भवति समुद्रेणेव निम्नगा ॥२२॥

(The word *Nirindriya* is confusing and ambiguous. Kullūka in his commentary writes— 'इन्द्रियं प्रमाणं' and then by *Pramāṇa* he jumps to *Dharmaśāstra* and then to him *Nirindriya* means 'निष्प्रमाण'. Indeed it is a far fetched conclusion. No Sanskrit lexican has ever accepted 'प्रमाणं' as meaning of 'इन्द्रिय' Amar Singh, Apte, Monier Williams, Hema or Medinī—nowhere we will find any such meaning. And in no literature whether poetic, religious or philosophical the word 'इन्द्रिय' has ever been used as 'प्रमाण'. Therefore we could not accept the explanation given by Kullūka). (18) There are many *Śrutis* in the *Vedas* for testing and knowing the sexual weakness of a woman. Now hear the expiatory steps for such tendencies. (19) (In the present verse the author quotes the substance of some *Vedic* extract) that my mother moved from house to house (perhaps in search of livelihood) unchaste as she was she had a fancy for other men. Let my father purify that menstrual discharge (contaminated by other persons)." (Ordinarily *Retas* is used for masculine discharge (semen) but since it has been used as coming from a feminine agency so it should be only menstrual discharge. Or else it is also possible that in the *Vedic* age and *Vedic* language the word *Retas* stood for simply discharge feminine or masculine). It stands for a reliable proof that sexually unethical indulgences were in existence. (20) If an unchaste lady commits a sin by thinking of some person other than her husband; the due expiatory steps for such a sin of her will now be narrated. (21) Just as the

अक्षमाला वसिष्ठेन संयुक्ताऽधमयोनिजा।
शारङ्गी मन्दपालेन जगामाभ्यर्हणीयताम्॥ २३॥
एताश्चान्याश्च लोकेऽस्मिन्नपकृष्टप्रसूतयः।
उत्कर्षं योषितः प्राप्ताः स्वैः स्वैर्भर्तृगुणैः शुभैः॥ २४॥
एषोदिता लोकयात्रा नित्यं स्त्रीपुंसयोः शुभा।
प्रेत्येह च सुखोदर्कान्प्रजाधर्मान्निबोधत॥ २५॥
प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन॥ २६॥
उत्पादनमपत्यस्य जातस्य परिपालनम्।
प्रत्यहं लोकयात्रायाः प्रत्यक्षं स्त्रीनिबन्धनम्॥ २७॥
अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा।
दाराधीनस्तथा स्वर्गः पितॄणामात्मनश्च ह॥ २८॥
पतिं या नाभिचरति मनोवाग्देहसंयता।
सा भर्तृलोकानाप्नोति सद्भिः साध्वीति चोच्यते॥ २९॥

river water becomes brakish after joining the sea even so a lady cultivates in her the quality and characteristics of the person she is duly wedded to. (22) (For example)—*Akṣamālā* even though from a lowly origin yet when married with Vasiṣṭha or Śāraṅgī with the sage Maṅdapāla became quite adorable. (23) These and many other born of the low origin rose to the glorious heights due to the good quality of their husbands. (24) These were the benefactory laws for smooth conjugal life narrated. Now know the filial duty of a person that is capable of providing joy here and hereafter. (25) The women are worth adoring as they produce children and beautify the homes. They are benevolent also. There is not much difference between a good woman and a Lakṣmī. (26) Giving birth to the progeny, rearing them up, running of daily domestic chores—all depend upon only woman. (27) Producing children, religious performances, nursing and providing sexual satisfaction, attaining heavenly abode by manes and one's own self—all are dependent upon the wife. (28) A woman who restraining her mind, speech and body, does not supersede her

व्यभिचारात्तु भर्तुः स्त्री लोके प्राप्नोति निंद्यताम्।
सृगालयोनिं चाप्नोति पापरोगैश्च पीड्यते॥ ३०॥
पुत्रं प्रत्युदितं सद्भिः पूर्वजैश्च महर्षिभिः।
विश्वजन्यमिमं पुण्यमुपन्यासं निबोधत॥ ३१॥
भर्तुः पुत्रं विजानन्ति श्रुतिद्वैधं तु भर्तरि।
आहुरुत्पादकं केचिदपरे क्षेत्रिणं विदुः॥ ३२॥
क्षेत्रभूता स्मृता नारी बीजभूतः स्मृतः पुमान्।
क्षेत्रबीजसमायोगात्संभवः सर्वदेहिनाम्॥ ३३॥
विशिष्टं कुत्रचिद्बीजं स्त्रीयोनिस्त्वेव कुत्रचित्।
उभयं तु समं यत्र सा प्रसूतिः प्रशस्यते॥ ३४॥
बीजस्य चैव योन्याश्च बीजमुत्कृष्टमुच्यते।
सर्वभूतप्रसूतिर्हि बीजलक्षणलक्षिता॥ ३५॥
यादृशं तूप्यते बीजं क्षेत्रे कालोपपादिते।
तादृग्रोहति तत्तस्मिन्बीजं स्वैर्व्यञ्जितं गुणैः॥ ३६॥

husband, obtains *Patiloka* and is termed *Sādhvī* (chaste one) by the noble persons. (29) A woman who sidestepping her husband visits other persons, is condemned in the world and after death she is born a jackaless and suffers from sinful diseases. (30) Now hearken to what the sages and noble persons in the past have said in regard of son which is noble and beneficial for the world. (31) The son belongs to the father. But then there is difference of opinion about the real fathership. There are certain *Śrutis* which advocate the fathership for the person who actually inseminates a woman—whether a duly wedded husband or not. On the other hand some others are opined that he can claim the fathership of a son whose wife has given birth to him (son). (32) The woman is field and the man is supposed to be the seed. It is from the communion of field and seed that all beings are born. (33) In certain cases the seed is dominant while in others it is the feminine womb. Where both are equal, a best progeny takes birth. (34) Between the seed and the womb, seed is said to be the superior because all beings are born with the innate characteristics of seed. (35) What variety of seed is timely sown

इयं भूमिर्हि भूतानां शाश्वती योनिरुच्यते।
न च योनिगुणान्कांश्चिद्बीजं पुष्यति पुष्टिषु॥ ३७॥
भूमावप्येककेदारे कालोप्तानि कृषीवलैः।
नानारूपाणि जायन्ते बीजानीह स्वभावतः॥ ३८॥
व्रीहयः शालयो मुद्गास्तिला माषास्तथा यवाः।
यथाबीजं प्ररोहन्ति लशुनानीक्षवस्तथा॥ ३९॥
अन्यदुप्तं जातमन्यदित्येतन्नोपपद्यते।
उप्यते यद्धि यद्बीजं तत्तदेव प्ररोहति॥ ४०॥
तत्प्राज्ञेन विनीतेन ज्ञानविज्ञानवेदिना।
आयुष्कामेन वप्तव्यं न जातु परयोषिति॥ ४१॥
अत्र गाथा वायुगीताः कीर्तयन्ति पुराविदः।
यथा बीजं न वप्तव्यं पुंसा परपरिग्रहे॥ ४२॥
नश्यतीषुर्यथा विद्धःखे विद्धमनुविद्ध्यतः।
तथा नश्यति वै क्षिप्रं बीजं परपरिग्रहे॥ ४३॥

in a well prepared field, the same variety of plant grows in it with the same quality developed. (36) This earth is a constant origin of all beings but any seed and plant never flourishes on the basis of the quality of the earth (the womb). (37) Even in the same land and in the same field if a farmer sows different varieties of seed, many plants of different types grow according to the seed. (38) Vrīhi, Śāli (kinds of paddy) Mudga, *Māṣa* (kinds of beans) sesamum, barley, garlic and sugar-cane—these plants grow and develop according to their seeds only. (39) Different varieties of plants cannot grow from seed other than that, if sown. What seed is sown, the same plant it grows. (40) Therefore one who is wise, humble and knower of *Jñāna* and *Vijñāna,* desirous of longevity should not put seed in the wife of others. (41) The knower of past, tell ancient stories narrated by Vāyu. According to those a person should not put his seed in other's wife. (42) Just as a marksman if he hits a target already hit by somebody else, his efforts are in vain because he cannot claim the hit target to be his own, similarly the semen injected into other's wife is

पृथोरपीमां पृथिवीं भार्यां पूर्वविदो विदुः।
स्थाणुच्छेदस्य केदारमाहुः शल्यवतो मृगम्॥ ४४॥
एतावानेव पुरुषो यज्जायाऽऽत्मा प्रजेति ह।
विप्राः प्राहुस्तथा चैतद्यो भर्ता सा स्मृताङ्गना॥ ४५॥
न निष्क्रयविसर्गाभ्यां भर्तुर्भार्या विमुच्यते।
एवं धर्मं विजानीमः प्राक्प्रजापतिनिर्मितम्॥ ४६॥
सकृदंशो निपतति सकृत्कन्या प्रदीयते।
सकृदाह ददानीति त्रीण्येतानि सतां सकृत्॥ ४७॥
यथा गोऽश्वोष्ट्रदासीषु महिष्यजाविकासु च।
नोत्पादकः प्रजाभागी तथैवान्याङ्गनास्वपि॥ ४८॥
येऽक्षेत्रिणो बीजवन्तः परक्षेत्रप्रवापिणः।
ते वै सस्यस्य जातस्य न लभन्ते फलं क्वचित्॥ ४९॥
यदन्यगोषु वृषभो वत्सानां जनयेच्छतम्।
गोमिनामेव ते वत्सा मोघं स्कन्दितमार्षभम्॥ ५०॥

good for nothing and perishes. (43) The knowers of history say that this earth was once the wife of Pṛthu. One who cuts the trees dry or green and prepares the plot, that plot goes to him and a hunted deer is claimed to be his who hits it first. (44) A person (*Puruṣa*) consists of his own body, his progeny and wife. The learned say that the husband and wife both are one and the same. (45) By selling or deserting the wife she is not deprived of her wifehood. To the best of my knowledge this is law established by Prajāpati in the past. (46) The partition of ancestral property, the donating of daughter, words of promise—these three things are done only once by noble souls. (47) Just as bulls inseminate the female animals like cow, mare, female camel, female buffalo, she goat and sheep, but they cannot claim ownership of the kid similarly the progeny born of a slave woman and the wife of somebody else, the claim of ownership cannot go to the inseminator. (48) A person without land if sows seed in the field of somebody else he is never entitled to the yield. (49) If somebody's bull inseminates hundreds of cows and produces

तथैवाक्षेत्रिणो बीजं परक्षेत्रप्रवापिणः।
कुर्वन्ति क्षेत्रिणामर्थं न बीजी लभते फलम्॥ ५१॥
फलं त्वनभिसंधाय क्षेत्रिणां बीजिनां तथा।
प्रत्यक्षं क्षेत्रिणामर्थो बीजाद्योनिर्गरीयसी॥ ५२॥
क्रियाऽभ्युपगमात्त्वेतद्वीजार्थं यत्प्रदीयते।
तस्येह भागिनौ दृष्टौ बीजी क्षेत्रिक एव च॥ ५३॥
ओघवाताहृतं बीजं यस्य क्षेत्रे प्ररोहति।
क्षेत्रिकस्यैव तद्बीजं न वप्ता लभते फलम्॥ ५४॥
एष धर्मो गवाश्वस्य दास्युष्ट्राजाविकस्य च।
विहङ्गमहिषीणां च विज्ञेयः प्रसवं प्रति॥ ५५॥
एतद्वः सारफल्गुत्वं बीजयोन्योः प्रकीर्तितम्।
अतः परं प्रवक्ष्यामि योषितां धर्ममापदि॥ ५६॥

hundreds of calves well, the holder of the bull cannot have a claim for ownership of those calves. They naturally belong to the owner of the cows. Thus the insemination is meaningless as far as the owner of the bull is concerned. (50) In the same way those who have no field of their own and sow seeds in some others' field, they do it simply for the owner of the field. The seed-giver is not entitled for fruit. (51) If there is no stipulation between the owner and tenant in regard of the yield then the yield goes to the owner of the field since the field is superior to the seed. (52) Where there is perfect understanding in regard of the yield both become co-sharers according to the terms of agreement. (53) If due to the flow of the rain water or the strong wind some seed comes in the field of somebody else, sprouts and grows, the yield goes to the owner of the field and not to him who did sowing. (54) In regard of birth and ownership, this is the law covering a range of animals like cow, mare, camel, goat, sheep, bird, buffalo and a slave woman. (55) This has been the law described in regard of field and seed and dominance of the either. Now I will tell you the law in regard of ladies in emergency periods. (56)

भ्रातुर्ज्येष्ठस्य भार्या या गुरुपत्न्यनुजस्य सा।
यवीयसस्तु या भार्या स्नुषा ज्येष्ठस्य सा स्मृता॥ ५७॥
ज्येष्ठो यवीयसो भार्यां यवीयान्वाग्रजस्त्रियम्।
पतितौ भवतो गत्वा नियुक्तावप्यनापदि॥ ५८॥
देवराद्वा सपिण्डाद्वा स्त्रिया सम्यङ्नियुक्तया।
प्रजेप्सिताधिगन्तव्या संतानस्य परिक्षये॥ ५९॥
विधवायां नियुक्तस्तु घृताक्तो वाग्यतो निशि।
एकमुत्पादयेत्पुत्रं न द्वितीयं कथंचन॥ ६०॥
द्वितीयमेके प्रजनं मन्यन्ते स्त्रीषु तद्विदः।
अनिर्वृतं नियोगार्थं पश्यन्तो धर्मतस्तयोः॥ ६१॥
विधवायां नियोगार्थे निर्वृत्ते तु यथाविधि।
गुरुवच्च स्नुषावच्च वर्तेयातां परस्परम्॥ ६२॥
नियुक्तौ यौ विधिं हित्वा वर्तेयातां तु कामतः।
तावुभौ पतितौ स्यातां स्नुषागगुरुतल्पगौ॥ ६३॥

The younger brother should regard the wife of his elder brother as equal to the wife of *Guru*. Similarly one should regard the wife of younger brother as daughter-in-law—this is the opinion of sages. (57) If the elder brother without any emergency cohabits with the wife of younger brother and the younger with the wife of the elder both are fallen and degraded. (58) In absence of any issue a woman duly permitted by her guardians can indulge in sexual commerce with the younger brother of her husband or any other *Sapiṇḍa* person (permissible) and have an issue. (59) A man duly permitted can produce only one son from a widow and in no case the second one. In such a case he should have anointed his body with ghee and observe complete silence in the night. (60) Others are of the opinion that two sons should be procreated as having one son is equal to having no son. (61) After implanting the seed in a widow in the manner prescribed by the *Śāstras* the man should treat the woman as daughter-in-law and the woman should treat the man as *Guru*. (62) Those who transgress the rules of *Śāstras* in the matters of *Niyoga* and

नान्यस्मिन्विधवा नारी नियोक्तव्या द्विजातिभिः।
अन्यस्मिन्हि नियुञ्जाना धर्मं हन्युः सनातनम्॥ ६४॥
नोद्वाहिकेषु मन्त्रेषु नियोगः कीर्त्यते क्वचित्।
न विवाहविधावुक्तं विधवावेदनं पुनः॥ ६५॥
अयं द्विजैर्हि विद्वद्भिः पशुधर्मो विगर्हितः।
मनुष्याणामपि प्रोक्तो वेने राज्यं प्रशासति॥ ६६॥
स महीमखिलां भुञ्जन्राजर्षिप्रवरः पुरा।
वर्णानां सङ्करं चक्रे कामोपहतचेतनः॥ ६७॥
ततः प्रभृति यो मोहात्प्रमीतपतिकां स्त्रियम्।
नियोजयत्यपत्यार्थं तं विगर्हन्ति साधवः॥ ६८॥
यस्या म्रियेत कन्याया वाचा सत्ये कृते पतिः।
तामनेन विधानेन निजो विन्देत देवरः॥ ६९॥

cohabit with lustful intention with any woman they both become fallen and earn the sin of cohabiting a daughter-in-law and *Guru's* wife and vice versa. (63) The regenerates should not apply *Niyoga* system to their widows as mentioned above by anybody other than those permitted by the *Śāstras*. If it is arranged otherwise the eternal *Dharma* perishes. (The explanation given by Kullūka is not worth considering.) (64) There is no mention anywhere in regard of *Niyoga* among the *Mantras* prescribed for marriage ceremony nor is there any mention of remarriage for widows. (65) This (*Niyoga* or widow marriage) is regarded by learned *Brāhmaṇas as* animal tendency. Among human beings it was started while king Vena was ruling the country. (66) In the ancient time this Vena a royal sage, created so many bastards, overwhelmed as he was by licentiousness. (67) Even in that time and thereafter those motivated by their infatuated lust cohabited with a widow and produced children even though with the intention of getting a son, continued to be condemned by the society till today. (68) A virgin whose betrothed husband expires she can marry the younger brother of the said husband in the following manner. (69)

यथाविध्यधिगम्यैनां शुक्लवस्त्रां शुचिव्रताम्।
मिथो भजेताप्रसवात्सकृत्सकृदृतावृतौ॥ ७०॥
न दत्त्वा कस्यचित्कन्यां पुनर्दद्याद्विचक्षणः।
दत्त्वा पुनः प्रयच्छन्हि प्राप्नोति पुरुषानृतम्॥ ७१॥
विधिवत्प्रतिगृह्यापि त्यजेत्कन्यां विगर्हिताम्।
व्याधितां विप्रदुष्टां वा छद्मना चोपपादिताम्॥ ७२॥
यस्तु दोषवतीं कन्यामनाख्यायोपपादयेत्।
तस्य तद्वितथं कुर्यात्कन्यादातुर्दुरात्मनः॥ ७३॥
विधाय वृत्तिं भार्यायाः प्रसवेत्कार्यवान्नरः।
अवृत्तिकर्षिता हि स्त्री प्रदुष्येत्स्थितिमत्यपि॥ ७४॥
विधाय प्रोषिते वृत्तिं जीवेन्नियममास्थिता।
प्रोषिते त्वविधायैव जीवेच्छिल्पैरगर्हितैः॥ ७५॥

That *Devara* (the younger brother of husband) should observe every rule of *Vivāha Saṁskāra* and whenever she is purified after monthly discharge he must have intercourse once every month till she has conceived. In this process she wears white garment and observes every auspicious vows. (70) If a father verbally gives his daughter to somebody then he should not give that girl to any other person under any circumstance. If he does so *Puruṣānṛta Doṣa* occurs to him and he is due for proper punishment (here or hereafter). (71) Even if a person marries a girl observing all religious rules yet if she is worth condemning, sickly, blemished or given to him with certain tricks, he can abandon her. (72) If a father gives a defective daughter having her fault concealed to any person, that person is entitled to refuse the girl and return her to the donor, a wicked fellow. (73) If a person has to go out on certain errand for a considerably long time, he must make proper arrangement for the maintenance of his wife or else even a woman of character gets vitiated tortured by the hunger (in absence of proper means of livelihood). (74) If the husband goes out after making complete arrangement for the maintenance of wife, the wife must pass her time observing

प्रोषितो धर्मकार्यार्थं प्रतीक्ष्योऽष्टौ नरः समाः।
विद्यार्थं षट् यशोऽर्थं वा कामार्थं त्रींस्तु वत्सरान्॥ ७६॥
संवत्सरं प्रतीक्षेत द्विषन्तीं योषितं पतिः।
ऊर्ध्वं संवत्सरात्त्वेनां दायं हृत्वा न संवसेत्॥ ७७॥
अतिक्रामेत्प्रमत्तं या मत्तं रोगार्तमेव वा।
सा त्रीन्मासान्परित्याज्या विभूषणपरिच्छदा॥ ७८॥
उन्मत्तं पतितं क्लीवमबीजं पापरोगिणम्।
न त्यागोऽस्ति द्विषन्त्याश्च न च दायापवर्तनम्॥ ७९॥
मद्यपाऽसाधुवृत्ता च प्रतिकूला च या भवेत्।
व्याधिता वाऽधिवेत्तव्या हिंस्रार्थघ्नी च सर्वदा॥ ८०॥
वन्ध्याष्टमेऽधिवेद्याब्दे दशमे तु मृतप्रजा।
एकादशे स्त्रीजननी सद्यस्त्वप्रियवादिनी॥ ८१॥

all rules of chastity. If he goes out without making such arrangement even then the wife should adopt certain uncensorable means of her livelihood. (75) The wife should wait for her husband for eight years if he has gone on religious errand; for six years if he has gone to earn knowledge or fame and for three years if he has left the place for some lustful purposes. (76) The husband should wait for one year for his wife if the wife has developed animus attitude for him. After that period he can take the dowry back and stop having the conjugal relation. (77) If the wife neglects her husband addicted to some bad habit, if he is habitually intoxicated or a chronic patient, the husband should take back the ornaments etc., given to her and cut off conjugal relations for three months. (What about after three months)? (78) If the husband is mad, degenerated, impotent, without sperms, a patient of sinful diseases like leprosy and the wife does not nurse him, he is neither entitled to take back the ornaments nor to abandon her. (79) A woman addicted to drinking, of vicious conduct, antagonistic to her husband, sickly, violent and extravagant must be abandoned by her husband forever. (80) A man should remarry in the eighth year of his

या रोगिणी स्यात्तु हिता संपन्ना चैव शीलतः।
सानुज्ञाप्याधिवेत्तव्या नावमान्या च कर्हिचित्॥ ८२॥
अधिविन्ना तु या नारी निर्गच्छेद्रुषिता गृहात्।
सा सद्यः संनिरोद्धव्या त्याज्या वा कुलसन्निधौ॥ ८३॥
प्रतिषिद्धापि चेद्या तु मद्यमभ्युदयेष्वपि।
प्रेक्षासमाजं गच्छेद्वा सा दण्ड्या कृष्णलानि षट्॥ ८४॥
यदि स्वाश्चापराश्चैव विन्देरन्योषितो द्विजाः।
तासां वर्णक्रमेण स्याज्ज्यैष्ठ्यं पूजा च वेश्म च॥ ८५॥
भर्तुःशरीरशुश्रूषां धर्मकार्यं च नैत्यकम्।
स्वा चैव कुर्यात्सर्वेषां नास्वजातिः कथञ्चन॥ ८६॥
यस्तु तत्कारयेन्मोहात्सजात्या स्थितयाऽन्यया।
यथा ब्राह्मणचाण्डालः पूर्वदृष्टस्तथैव सः॥ ८७॥

married life if his wife is barren; in the tenth year if he gives birth to children but they do not survive; in the eleventh year if she gives birth only to baby girls and immediately if she is sharp of tongue and quarrelsome (81) If a woman is of good conduct but sickly and loves her husband, the husband should take her permission and then remarry and he should never disregard her. (82) If a wife gets angry after her husband's remarriage and abandons the house, her husband should by force confine her within the house or else send her to her parental home and desert her. (83) The woman even though checked by her husband attends social functions and drinks wine therein or goes to enjoy fun—the king should impose a fine of six *Kṛṣṇalas*. (84) If a regenerate marries many girls as intercaste marriage, the seniority among the wives should be decided according to their parental caste and the ornaments and housing also should be arranged accordingly. (85) The bodily service of the husband and the daily religious performances can be performed only with the wife of his own caste and never by the wives belonging to other caste. This is a general rule. (86) If a *Brāhmaṇa* due to infatuation takes service from the wife coming from other caste

उत्कृष्टायाभिरूपाय वराय सदृशाय च।
अप्राप्तामपि तां तस्मै कन्यां दद्याद्यथाविधि॥ ८८॥
काममामरणात्तिष्ठेद् गृहे कन्यर्तुमत्यपि।
न चैवैनां प्रयच्छेत्तु गुणहीनाय कर्हिचित्॥ ८९॥
त्रीणि वर्षाण्युदीक्षेत कुमार्युतुमती सती।
ऊर्ध्वं तु कालादेतस्माद्विन्देत सदृशं पतिम्॥ ९०॥
अदीयमाना भर्तारमधिगच्छेद्यदि स्वयम्।
नैनः किंचिदवाप्नोति न च यं साधिगच्छति॥ ९१॥
अलंकारं नाददीत पित्र्यं कन्या स्वयंवरा।
मातृकं भ्रातृदत्तं वा स्तेना स्याद्यदि तं हरेत्॥ ९२॥
पित्रे न दद्याच्छुल्कं तु कन्यामृतुमतीं हरन्।
स हि स्वाम्यादतिक्रामेदृतूनां प्रतिरोधनात्॥ ९३॥
त्रिंशद्वर्षोद्वहेत्कन्यां हृद्यां द्वादशवार्षिकीम्।
त्र्यष्टवर्षोऽष्टवर्षां वा धर्मे सीदति सत्वरः॥ ९४॥

even though the senior wife of his own caste is present, he is regarded as *Cāṇḍāla* by the *Ṛṣis*. *Cāṇḍāla* is he who is born of a *Brāhmaṇa* women from *Śūdra*. (87) If by chance the high bred handsome groom is available then even though the girl might not have reached the marriageable age, should be married to him according to *Śāstras*. (88) It is better even for a pubescent girl to be in her father's house for the whole life than to marry with an unworthy groom. (89) A chaste virgin may wait for three years after attaining puberty. After that she is free to select a suitable husband worthy of her from her own caste. (90) Even though undonated properly by her guardians, if marries a suitable groom at the right time on her own accord; neither she incurs any sin nor her chosen groom. (91) A girl who arranges her own marriage is not entitled for the dowry given by her parents or brothers. If she takes she should be regarded as thief. (92) One who marries a pubescent girl need not pay a fee to her parent. Because the parents loose their title of fee when the girl crosses pubescent age. (93) A man of thirty years of age may

देवदत्तां पतिर्भार्यां विन्दते नेच्छयात्मनः।
तां साध्वीं विभृयान्नित्यं देवानां प्रियमाचरन्॥ ९५ ॥
प्रजनार्थं स्त्रियः सृष्टाः संतानार्थं च मानवाः।
तस्मात्साधारणो धर्मः श्रुतौ पत्न्या सहोदितः॥ ९६ ॥
कन्यायां दत्तशुल्कायां म्रियेत यति शुल्कदः।
देवराय प्रदातव्या यदि कन्याऽनुमन्यते॥ ९७ ॥
आददीत न शूद्रोऽपि शुल्कं दुहितरं ददन्।
शुल्कं हि गृह्णन्कुरुते छन्नं दुहितृविक्रयम्॥ ९८ ॥
एतत्तु न परे चक्रुर्नापरे जातु साधवः।
यदन्यस्य प्रतिज्ञाय पुनरन्यस्य दीयते॥ ९९ ॥
नानुशुश्रुम जात्वेतत्पूर्वेष्वपि हि जन्मसु।
शुल्कसंज्ञेन मूल्येन छन्नं दुहितृविक्रयम्॥ १००॥
अन्योन्यस्याव्यभिचारो भवेदामरणान्तिकः।
एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः॥ १०१॥

marry a beautiful girl of twelve years and a man of twenty-four years may marry even an eight years old girl in a hurry if *Dharma* is going to be jeopardised. (94) A man gets wife not by his own will but she is given to him by gods. Therefore it is imperative on him that he should have her well maintained to please the gods. (95) Brahmā has created man for implanting seed and women for receiving it and conceiving it. Thus even the common *Dharma* like *Agnihotra* etc., is said in the *Vedas* to be done alongwith the wife. (96) If a groom who has paid the fee for the bride, somehow dies before marriage then she may be married after attaining her consent with the younger brother of the departed groom. (97) Even a *Śudra* could not charge any fee for donating his daughter. Taking fee even if in a disguised way is tantamount to selling the daughter. (98) Nobody has ever donated his betrothed daughter to anybody else nor is anybody doing it at present. (99) I have never heard that even in the ancient past generations before about anybody selling his daughter in the name of charging fee. (100) This is the general rule of conjugal life that the wife and husband not sidestepping

तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ।
यथा नाभिचरेतां तौ वियुक्तावितरेतरम्॥ १०२॥
एष स्त्रीपुंसयोरुक्तो धर्मो वो रतिसंहितः।
आपद्यपत्यप्राप्तिश्च दायभागं निबोधत॥ १०३॥
ऊर्ध्वं पितुश्च मातुश्च समेत्य भ्रातरः समम्।
भजेरन्पैतृकं रिक्थमनीशास्ते हि जीवतोः॥ १०४॥
ज्येष्ठ एव तु गृह्णीयात्पित्र्यं धनमशेषतः।
शेषास्तमुपजीवेयुर्यथैव पितरं तथा॥ १०५॥
ज्येष्ठेन जातमात्रेण पुत्री भवति मानवः।
पितॄणामनृणश्चैव स तस्मात्सर्वमर्हति॥ १०६॥
यस्मिन्नृणं संनयति येन चानन्त्यमश्नुते।
स एव धर्मजः पुत्रः कामजानितरान्विदुः॥ १०७॥
पितेव पालयेत्पुत्राञ्ज्येष्ठो भ्रातॄन्यवीयसः।
पुत्रवच्चापि वर्तेरञ्ज्येष्ठे भ्रातरि धर्मतः॥ १०८॥

each other follow their *Dharma* with full co-operation till the last moment of their life. (101) So a married couple should try to perform his household duties with co-operation and should never be separated from each other. (102) After the death of parents all surviving brothers should equally divide the property among them. While parents are alive they cannot have any claim. (104) It is the eldest son who is entitled to inherit the entire property while youngers should depend upon him for their maintenance just like they were depending on the father. (105) With the advent of the eldest son the father becomes 'पुत्रवान्' (having a son) and gets riddance from the debt of the manes. Therefore he alone is entitled for his parental property. (106) By whose birth the father becomes free from the debts of the manes and gets liberation is known as 'धर्मजपुत्र' (one who is born from *Dharma* and for *Dharma*). The others are known as 'कामजपुत्र' (born with the intention of satisfying sexual urge). (107) An elder brother must look after his younger brothers just like father and the youngers must behave on their turn as sons. (108)

ज्येष्ठः कुलं वर्धयति विनाशयति वा पुनः।
ज्येष्ठः पूज्यतमो लोके ज्येष्ठः सद्भिरगर्हितः॥ १०९॥
यो ज्येष्ठो ज्येष्ठवृत्तिः स्यान्मातेव स पितेव सः।
अज्येष्ठवृत्तिर्यस्तु स्यात्स संपूज्यस्तु बन्धुवत्॥ ११०॥
एवं सह वसेयुर्वा पृथग्वा धर्मकाम्यया।
पृथग्विबर्धते धर्मस्तस्माद्धर्म्या पृथक्क्रिया॥ १११॥
एक पाकेन वसतां पितृदेवद्विजार्चनम्।
एकं भवेद् विभक्तानां तदेव स्याद् गृहे गृहे॥
ज्येष्ठस्य विंश उद्धारः सर्वद्रव्याच्च यद्वरम्।
ततोऽर्धं मध्यमस्य स्यात्तुरीयं तु यवीयसः॥ ११२॥
ज्येष्ठश्चैव कनिष्ठश्च संहरेतां यथोदितम्।
येऽन्ये ज्येष्ठकनिष्ठाभ्यां तेषां स्यान्मध्यमं धनम्॥ ११३॥

The eldest of the brothers may enhance the prestige of the family or destroy it. He is always adorable and the noble persons never condemn him. (109) The eldest brother who treats his brothers according to *Dharma* is adorable like mother and father. But one who does not follow the *Dharma* of the eldest is still adorable but only like a brother (not like mother and father). (110) In this way all brothers may live together or be separate to observe religious vows. In case they live separately the *Dharma* ascends. So it is better to make partition. (111) The eldest son should get 1/20 and one article the best of the property as his surplus share being the eldest so should middle one get 1/40 and the youngest 1/80. This is technically termed as *Uddhāra*. The rest of the property should equally be divided among all brothers. (112) The eldest and the youngest must be given their surplus share. The rest between the two should each get 1/40—this is the opinion of some commentators. According to others rest of the brothers should divide equally the 1/40 of share set aside for middle. (This is no scriptural injunction. In certain cases it is mathematically impossible. Let us take the example of hundreds of *Kaurava* brothers or sixty thousand sons of Sagara.

सर्वेषां धनजातानामाददीताग्र्यमग्रजः।
यच्च सातिशयं किंचिद्दशतश्चाप्नुयाद्वरम्॥ ११४॥
उद्धारो न दशस्वस्ति संपन्नानां स्वकर्मसु।
यत्किंचिदेव देयं तु ज्यायसे मानवर्धनम्॥ ११५॥
एवं समुद्धृतोद्धारे समानंशान्प्रकल्पयेत्।
उद्धारेऽनुद्धृते त्वेषामियं स्यादंशकल्पना॥ ११६॥
एकाधिकं हरेज्ज्येष्ठः पुत्रोऽध्यर्धं ततोऽनुजः।
अंशमंशं यवीयांस इति धर्मो व्यवस्थितः॥ ११७॥
स्वेभ्योंऽशेभ्यस्तु कन्याभ्यः प्रदद्युर्भ्रातरः पृथक्।
स्वात्स्वादंशाच्चतुर्भागं पतिताः स्युरदित्सवः॥ ११८॥
अजाविकं सैकशफं न जातु विषमं भजेत्।
अजाविकं तु विषमं ज्येष्ठस्यैव विधीयते॥ ११९॥

In such cases the decision given by Manu will go to wind). (113) Whatever is the best article must go to the eldest brother (even if it is only one). If there are certain things many in number like cow etc., he must get 1/10. (This arrangement also is not justified unbalanced and impracticable). (114) If all brothers are equally meritorious it is not necessary to give the surplus share to the eldest brother as mentioned in the above *Ślokas*. In such a case some surplus share as a token of respect should be set aside for the eldest and the rest should be divided equally among all. (115) This way after setting aside the surplus share of *Uddhāra* they should divide the rest equally. If *Uddhāra* is not provided then partition should be made in the following manner. (116) The senior most should get two parts the next one and half part and the rest may get one part each. This is the way of partitioning allowed by *Dharma*. (This is also something very ambiguous). (117) Every brother should spare some portion of his share for his sister. If any of them declines to give 1/4 of his share he becomes fallen and degraded. (118) If animals like sheep, goat and horse—cannot be divided in equal proportion, the remains should go as the share of elder but it

यवीयाञ्ज्येष्ठभार्यायां पुत्रमुत्पादयेद्यदि।
समस्तत्र विभागः स्यादिति धर्मो व्यवस्थितः॥ १२०॥
उपसर्जनं प्रधानस्य धर्मतो नोपपद्यते।
पिता प्रधानं प्रजने तस्माद्धर्मेण तं भजेत्॥ १२१॥
पुत्रः कनिष्ठो ज्येष्ठायां कनिष्ठायां च पूर्वजः।
कथं तत्र विभागः स्यादिति चेत्संशयो भवेत्॥ १२२॥
एकं वृषभमुद्धारं संहरेत स पूर्वजः।
ततोऽपरे ज्येष्ठवृषास्तदूनानां स्वमातृतः॥ १२३॥
ज्येष्ठस्तु जातो ज्येष्ठायां हरेद्वृषभषोडशाः।
ततः स्वमातृतः शेषा भजेरन्निति धारणा॥ १२४॥

should not be sold and the money divided among them. (119) If a person procreates a son from the wife of his elder brother that child will have a title over the property equal to his uncle. This is the injunction of the law. (120) Being the *Kṣetraja* son of the elder brother one will not be entitled for the surplus share (*Uddhāra*) as his father would have been. Because in the act of procreating a progeny father is the main factor. So according to *Dharma* such a child will inherit the property equal to his uncles only. (121) If one has two wives. He gets a son first from the junior wife and then from the senior one how should the property be divided? If such a situation arises—? (122) The son from the first wife even though junior in age should be given one bullock in the form of *Uddhāra*. After that the remaining brothers should get their shares according to the seniority of their mothers. (123) If the senior wife begets a son who happens to be senior then he should take fifteen cows and one bullock. After that the remaining property should be divided among other brothers depending on the seniority of their mothers. (Here also there is uncanny situation if the property is less it will not be possible to give fifteen cows and one bullock). (2) It is not clear that this number fifteen is mentioned in the form of *Uddhāra* or share. (3) Such statements of law can carry some

सदृशस्त्रीषु जातानां पुत्राणामविशेषतः।
न मातृतो ज्यैष्ठ्यमस्ति जन्मतो ज्यैष्ठ्यमुच्यते॥ १२५॥
जन्मज्येष्ठेन चाह्वानं सुब्रह्मण्यास्वपि स्मृतम्।
यमयोश्चैव गर्भेषु जन्मतो ज्येष्ठता स्मृता॥ १२६॥
अपुत्रोऽनेन विधिना सुतां कुर्वीत पुत्रिकाम्।
यदपत्यं भवेदस्यां तन्मम स्यात्स्वधाकरम्॥ १२७॥
अनेन तु विधानेन पुरा चक्रेऽथ पुत्रिकाः।
विवृद्ध्यर्थं स्ववंशस्य स्वयं दक्षः प्रजापतिः॥ १२८॥
ददौ स दश धर्माय कश्यपाय त्रयोदश।
सोमाय राज्ञे सत्कृत्य प्रीतात्मा सप्तविंशतिम्॥ १२९॥
यथैवात्मा तथा पुत्रः पुत्रेण दुहिता समा।
तस्यामात्मनि तिष्ठन्त्यां कथमन्यो धनं हरेत्॥ १३०॥

weight if the property is well defined. (124) If all the wives are from his own caste then the seniority among sons cannot be based on the ground of mothers but on chronological order. (125) In the *Veda Mantra* "सुब्रह्मण्या" etc., the senior son has been recognised only chronologically. It is he who invokes manes in the *Yajñas*. If there are twins there also the seniority depends on the time of birth. (126) If a man has only daughter and no son then at the time of her marriage he should make her a 'पुत्रिका' by the following procedure. At the time of *Saṅkalpa* he should say to his son-in-law that the son born of her will perform his *Śrāddha*. (127) Through this very procedure Dakṣa made *Putrikā* in order to have continuity of his descendants. (128) He gave ten of his daughters to *Dharma* and thirteen to Kaśyapa twenty-seven of them he gave to the king Candramā after cheerfully entertaining him. (129) Just as the self and son are equal, so are the son and daughter. Therefore, in presence of daughter how can anybody else enherit the property. (130)

मातुस्तु यौतकं यत्स्यात्कुमारीभाग एव सः।
दौहित्र एव च हरेदपुत्रस्याखिलं धनम्॥ १३१॥
दौहित्रो ह्यखिलं रिक्थमपुत्रस्य पितुर्हरेत्।
स एव दद्याद्द्वौ पिण्डौ पित्रे मातामहाय च॥ १३२॥
पौत्रदौहित्रयोर्लोके न विशेषोऽस्ति धर्मतः।
तयोर्हि मातापितरौ सम्भूतौ तस्य देहतः॥ १३३॥
पुत्रिकायां कृतायां तु यदि पुत्रोऽनु जायते।
समस्तत्र विभागः स्याज्ज्येष्ठता नास्ति हि स्त्रियाः॥ १३४॥
अपुत्रायां मृतायां तु पुत्रिकायां कथञ्चन।
धनं तत्पुत्रिकाभर्ता हरेतैवाविचारयन्॥ १३५॥
अकृता वा कृता वापि यं विन्देत्सदृशात्सुतम्।
पौत्री मातामहस्तेन दद्यात्पिण्डं हरेद्धनम्॥ १३६॥
पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते।
अथ पुत्रस्य पौत्रेण बध्नस्याप्नोति विष्टपम्॥ १३७॥

Whatever dowry the mother gets from her parents or brothers, is to be inherited by the unmarried daughters only. Rest of the entire property goes to the son or sons of the daughter whom he declared to be his *Putrikā*. (131) The grandson from his daughter has a title for the property of the sonless grandfather. And it is he who is entitled to offer two *Piṇḍas*—one for his father and the other for grandfather (father of the mother). (132) As per *Dharma* there is no difference between the son of the daughter and the son of the son as the father of one and the mother of the other are born from the same body. (133) If after making a *Putrikā* one gets a son of his own the property should be divided equally between the two. In such cases no difference for woman (daughter). (134) If a *Putrikā* expires without a son the property must go to her husband without having a second thought. (135) Whether the father makes or does not make a *Putrikā*, if the daughter gives birth to a son from her husband of the same caste and rank, he will inherit the property of his grandfather and offer the *Piṇḍas*. (136) By the virtue of having

पुंनाम्नो नरकाद्यस्मात्त्रायते पितरं सुतः।
तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयंभुवा॥ १३८॥
पौत्रदौहित्रयोर्लोके विशेषो नोपपद्यते।
दौहित्रोऽपि ह्यमुत्रैनं सन्तारयति पौत्रवत्॥ १३९॥
मातुः प्रथमतः पिण्डं निर्वपेत्पुत्रिकासुतः।
द्वितीयं तु पितुस्तस्यास्तृतीयं तत्पितुः पितुः॥ १४०॥
उपपन्नो गुणैः सर्वैः पुत्रो यस्य तु दत्त्रिमः।
स हरेतैव तद्रिक्थं सम्प्राप्तोऽप्यन्यगोत्रतः॥ १४१॥
गोत्ररिक्थे जनयितुर्न हरेद्दत्त्रिमः क्वचित्।
गोत्ररिक्थानुगः पिण्डो व्यपैति ददतः स्वधा॥ १४२॥
अनियुक्तासुतश्चैव पुत्रिण्याप्तश्च देवरात्।
उभौ तौ नार्हतो भारं जारजातककामजौ॥ १४३॥

a son a man attains heaven; by having a grandson he enjoys heaven for an infinite period and by having a great grandson he gets the abode of sun-god. (137) A son rescues his father from the hell named *Pum*. Thus Brahmā himself termed him a *Putra*. (138) There is no difference between a *Pautra* and *Dauhitra*. *Dauhitra* also makes the *Mātāmaha* cross the world through offering of *Piṇḍa* like *Pautra*. (139) A *Dauhitra* (the son of *Putrikā*) should offer the first *Piṇḍa* to his mother, the second to *Mātāmaha* (grandfather) and the third for *Pramātāmaha*. (140) If an adopted son is virtuous enough he should inherit the property of his foster-father even though coming from a different *Gotra*. (141) An adopted son loses all his claim over the property of his real father. The real father ceases to have any right for *Piṇḍa* from him. The adopted son can give *Piṇḍa* to his new father only. (142) If a woman gives birth to a son without proper *Niyoga* or else a woman having a son, gets another son through *Niyoga* from *Devara* (husband's younger brother)—in both the cases the sons are deprived of inheriting right as the first is illegitimate and the second is the result of licentiousness. (143)

नियुक्तायामपि पुमान्नार्यां जातोऽविधानतः।
नैवार्हः पैतृकं रिक्थं पतितोत्पादितो हि सः॥१४४॥
हरेत्तत्र नियुक्तायां जातः पुत्रो यथौरसः।
क्षेत्रिकस्य तु तद्बीजं धर्मतः प्रसवश्च सः॥१४५॥
धनं यो विभृयाद् भ्रातुर्मृतस्य स्त्रियमेव च।
सोऽपत्यं भ्रातुरुत्पाद्य दद्यात्तस्यैव तद्धनम्॥१४६॥
या नियुक्तान्यतः पुत्रं देवराद्वाप्यवाप्नुयात्।
तं कामजमरिक्थीयं वृथोत्पन्नं प्रचक्षते॥१४७॥

Even if a person procreates a son from a woman through proper *Niyoga* but not observing necessary rules is not entitled to inherit a property of the father. Because the child has been produced by a degenerated man. (144) Any son born through *Niyoga* and according to the scriptural rules has as much right over his father's property as the real son. Because he is *Kṣetraja* in the real sense and his birth was quite according to *Dharma*. (145) After the death of the brother if somebody looks after the family and property of the deceased brother, it is his moral duty to produce a son from his sister-in-law according to the scriptural procedures and surrender his share to him. (146) If a woman even through a proper *Niyoga* produces a son from her *Devara* or any other *Sapiṇḍa* person but with lustful intention—in that case the born child cannot claim as successor to his father's property. (147) (A few very pertinant questions arise—(1) *Niyoga* is some sort of socio-religious permission for a woman to be conceived from some man (2) A child the result of *Niyoga* is always a righteous product and never the result of lustfulness. So it cannot be termed as 'कामज' (3) Of course if a woman conceives more than once under *Niyoga* system it may be supposed to be lustful (4) But for the first time who will decide whether a conception is righteous (नियोगज) or (कामज) (5) In the present *Śloka* there is no mention of first, second, or third issue of *Niyoga*. So it is very difficult

एतद्विधानं विज्ञेयं विभागस्यैकयोनिषु।
वह्वीषु चैकजातानां नानास्त्रीषु निबोधत॥ १४८॥
ब्राह्मणस्यानुपूर्व्येण चतस्त्रस्तु यदि स्त्रियः।
तासां पुत्रेषु जातेषु विभागेऽयं विधिः स्मृतः॥ १४९॥
कीनाशो गोवृषो यानमलङ्कारश्च वेश्म च।
विप्रस्यौद्धारिकं देयमेकांशश्च प्रधानतः॥ १५०॥
त्र्यंशं दायाद्धरेद्विप्रो द्वावंशौ क्षत्रियासुतः।
वैश्याजः सार्धमेवांशमंशं शूद्रासुतो हरेत्॥ १५१॥
सर्वं वा रिक्थजातं तद्दशधा परिकल्प्य च।
धर्म्यं विभागं कुर्वीत विधिनानेन धर्मवित्॥ १५२॥
चतुरोंऽशान्हरेद्विप्रस्त्रीनंशान्क्षत्रियासुतः ।
वैश्यापुत्रो हरेद्द्व्यंशमंशं शूद्रासुतो हरेत्॥ १५३॥

to decide what Manu exactly meant by this *Śloka*. In my opinion 'या नियुक्ता' should be taken as 'या + अनियुक्ता'. That way it should mean that if a woman gives birth to a child without *Niyoga* the child should be regarded as *Kāmaja* and be deprived of all property rights. His very birth is said to be in vain). So far the cases of property division among brothers born of wives belonging to the father's own caste. Now the property division and claim of children born of many wives of different castes will be discussed. (148) If a *Brāhmaṇa* has four wives from the four *Varṇas* and all of them have sons then the property should be divided as follows. (149) The son from the *Brāhmaṇa* wife should be given as *Uddhāra*—a bullock fit for agricultural work, a horse, ornament, house and other departmental things—one from each. The rest should be divided as given below. (150) Three *Aṁśas* for *Brāhmaṇī's* son, two for *Kṣatriya* wife's son, one and half for *Vaiśya* and one for *Śūdra* wife's son. (151) Or else the entire property should be divided in ten parts and then the knower of *Dharma* should distribute in the following manner according to *Dharma*. (152) The son of a *Brāhmaṇa* woman may inherit four parts; that of a *Kṣatriya* woman three

यद्यपि स्यात्तु सत्पुत्रोऽप्यसत्पुत्रोऽपि वा भवेत्।
नाधिकं दशमाद्दद्याच्छूद्रापुत्राय धर्मतः ॥ १५४॥
ब्राह्मणक्षत्रियविशां शूद्रापुत्रो न रिक्थभाक्।
यदेवास्य पिता दद्यात्तदेवास्य धनं भवेत्॥ १५५॥
समवर्णासु ये जाताः सर्वे पुत्रा द्विजन्मनाम्।
उद्धारं ज्यायसे दत्त्वा भजेरन्नितरे समम्॥ १५६॥
शूद्रस्य तु सवर्णैव नान्या भार्या विधीयते।
तस्यां जाताः समांशाः स्युर्यदि पुत्रशतं भवेत्॥ १५७॥
पुत्रान्द्वादश यानाह नृणां स्वायंभुवो मनुः।
तेषां षड्बन्धुदायादाः षड्दायादबान्धवाः ॥ १५८॥
औरसः क्षेत्रजश्चैव दत्तः कृत्रिम एव च।
गूढोत्पन्नोऽपविद्धश्च दायादा बान्धवाश्च षट्॥ १५९॥
कानीनश्च सहोढश्च क्रीतः पौनर्भवस्तथा।
स्वयं दत्तश्च शौद्रश्च षड्दायादबान्धवाः ॥ १६०॥

parts; son of a *Vaiśya* wife two parts and that of a *Śūdra* wife one part only. (153) Whether a *Brāhmaṇa* has sons from regenerate wives or not, the son of *Śūdra* wife cannot be given more than 1/10. This is law. (154) As a matter of fact the son of a *Śūdra* wife has no claim as such for inheritance from a regenerate father. He should feel satisfied with whatever his father spares for him. (155) All sons of a regenerate from degenerate wives may spare the *Uddhāra* portion for the eldest and make equal divisions of the rest and take it. (156) A *Śūdra* is entitled to marry woman of his own caste and not with any other. And the property will be divided among them equally even if there are one hundred sons. (157) Manu has referred to twelve types of sons out of those the first six are known as 'बन्धु दायाद' (successors of property) and the rest six are known as 'दायाद बन्धु' (those who offer libations etc., but cannot claim any share in the property). (158) *Aurasa* (the real or legitimate issue), *Kṣetraja* (born through *Niyoga* process), adopted, *Kṛtrima* (see *M. S.* IX. 169) 'गूढोत्पन्न' (*M. S.* IX. 170), *Apaviddha* (*M. S.* IX.171) like Karṇa of *Mahābhārata*. (159) "कानीन, सहोढ, क्रीत, पौनर्भव, स्वयंदत्त and शौद्र" these

यादृशं फलमाप्नोति कुप्लवैः संतरञ्जलम्।
तादृशं फलमाप्नोति कुपुत्रैः सन्तरंस्तमः॥ १६१॥
यद्येकरिक्थिनौ स्यातामौरसक्षेत्रजौ सुतौ।
यस्य यत्पैतृकं रिक्थं स तद्गृह्णीत नेतरः॥ १६२॥
एक एवौरसः पुत्रः पित्र्यस्य वसुनः प्रभुः।
शेषाणामानृशंस्यार्थं प्रदद्यात्तु प्रजीवनम्॥ १६३॥
षष्ठं तु क्षेत्रजस्यांशं प्रदद्यात्पैतृकाद्धनात्।
औरसो विभजन्दायं पित्र्यं पञ्चममेव वा॥ १६४॥
औरसक्षेत्रजौ पुत्रौ पितृरिक्थस्य भागिनौ।
दशापरे तु क्रमशो गोत्ररिक्थांशभागिनः॥ १६५॥
स्वक्षेत्रे संस्कृतायां तु स्वयमुत्पादयेद्धि यम्।
तमौरसं विजानीयात्पुत्रं प्रथमकल्पितम्॥ १६६॥
यस्तल्पजः प्रमीतस्य क्लीवस्य व्याधितस्य वा।
स्वधर्मेण नियुक्तायां स पुत्रः क्षेत्रजः स्मृतः॥ १६७॥

are 'दायाद बान्धव' who cannot claim inheritance (*M. S.* IX.172—179). (160) Just as a person who tries to cross waters through a damaged boat miserably fails, similarly through an unworthy son one cannot cross over the ocean of the world. (161) If there is a dispute between two sons—*Aurasa* and *Kṣetraja* in regard of property rights then it is the *Aurasa* son who will inherit the property of his father. The *Kṣetraja* son according to *Dharma* is not the rightful claimant. (162) Only one *Aurasa* son (the eldest) is the sole inheritor of his father's property. The rest may be given some portion as a token of compassion for their livelihood. (163) While dividing the property the *Aurasa* son may give 1/6 or 1/5 of property to *Kṣetraja* one. (164) Only *Aurasa* and *Kṣetraja* sons are the real heirs of father's property. The rest can inherit but only in the absence of these two and that too according to the seniority as enumerated in the order. (165) An *Aurasa* son is he whom the father procreates through the wife duly sacramented according to Vedic procedures. The wife must be a girl of his own caste. (166) In a widow or a woman

माता पिता वा दद्यातां यमद्भिः पुत्रमापदि।
सदृशं प्रीतिसंयुक्तं स ज्ञेयो दत्रिमः सुतः॥ १६८॥
सदृशं तु प्रकुर्याद्यं गुणदोषविचक्षणम्।
पुत्रं पुत्रगुणैर्युक्तं स विज्ञेयश्च कृत्रिमः॥ १६९॥
उत्पद्यते गृहे यस्य न च ज्ञायेत कस्य सः।
स गृहे गूढ उत्पन्नस्तस्य स्याद्यस्य तल्पजः॥ १७०॥
मातापितृभ्यामुत्सृष्टं तयोरन्यतरेण वा।
यं पुत्रं परिगृह्णीयादपविद्धः स उच्यते॥ १७१॥
पितृवेश्मनि कन्या तु यं पुत्रं जनयेद्रहः।
तं कानीनं वदेन्नाम्ना वोढुःकन्यासमुद्भवम्॥ १७२॥
या गर्भिणी संस्क्रियते ज्ञाताज्ञाताऽपि वा सती।
वोढुः स गर्भो भवति सहोढ इति चोच्यते॥ १७३॥

whose husband is either extremely sick or impotent the son who is produced through *Niyoga* observing scrupulously the injunctions of *Śāstras* is known as *Kṣetraja*. (167) In a period of crisis whom the parents donate with water in hand without any grudge to any person of equal rank is known as *Datrima*. (168) If somebody takes a boy of his own *Gotra* who is rich in his filial qualities and fully knows what is wrong or right, virtue or vice, as his own son without going through the scriptural procedures is known as *Kṛtrima*. (169) If a child is born to somebody's wife in his house and it is not known who implanted the seed—that boy will be regarded to be a son of whose wife has given the birth and will be known as 'गूढोत्पन्न'. (170) A boy abandoned by his mother or father or both (like *Karṇa*) when brought up as his own son by a person is an 'अपविद्ध' son to him. (171) If a virgin secretly gives birth to a son in her father's house is known as 'कानीन' and goes to him who marries that girl. (172) In condition of known or unknown pregnancy if a girl is married, the son born at the proper time will be known as 'सहोद्र'. His father will be the person who marries the girl. (173)

क्रीणीयाद्यस्त्वपत्यार्थं मातापित्रोर्यमन्तिकात्।
स क्रीतकः सुतस्तस्य सदृशोऽसदृशोऽपि वा॥ १७४॥
या पत्या वा परित्यक्ता विधवा वा स्वयेच्छया।
उत्पादयेत्पुनर्भूत्वा स पौनर्भव उच्यते॥ १७५॥
सा चेदक्षतयोनिः स्याद्गतप्रत्यागतापि वा।
पौनर्भवेन भर्त्रा सा पुनः संस्कारमर्हति॥ १७६॥
मातापितृविहीनो यस्त्यक्तो वा स्यादकारणात्।
आत्मानं स्पर्शयेद्यस्मै स्वयंदत्तस्तु स स्मृतः॥ १७७॥
यं ब्राह्मणस्तु शूद्रायां कामादुत्पादयेत्सुतम्।
स पारयन्नेव शवस्तस्मात्पारशवः स्मृतः॥ १७८॥
दास्यां वा दासदास्यां वा यः शूद्रस्य सुतो भवेत्।
सोऽनुज्ञातो हरेदंशमिति धर्मो व्यवस्थितः॥ १७९॥
क्षेत्रजादीन्सुतानेतानेकादश यथोदितान्।
पुत्रप्रतिनिधीनाहुः क्रियालोपान्मनीषिणः॥ १८०॥

The boy who is purchased from his parents for the purpose of having a son; will be known as 'क्रीत'. He may be from any caste. (174) If a woman widow or deserted by her husband, again lives with somebody as his wife or kept and gives birth to a son, the boy will be known as 'पौनर्भव'. (175) If a virgin widow lives as wife with somebody, she must be again duly married. And if a deserted woman comes back to her former husband she also should again be married. (176) A boy without parents or deserted by them if surrenders to somebody as a son, he happens to be 'स्वयंदत्त' son. (177) When any *Brāhmaṇa* produces a son in his *Śūdra* wife for the sake of his sexual satisfaction, the son is known as 'पारशव' since he is just like dead even though alive. (178) If a son is born of a maid, the wife of a servant from a *Śūdra* father he may inherit proportionately the father's property but only with the permission of the father. This is law. (179) The priorly mentioned eleven types of sons are regarded by the *Paṇḍitas* as representing sons, so that rituals like *Śrāddha* and libations may not cease. (180)

य एतेऽभिहिताः पुत्राः प्रसङ्गादन्यबीजजाः।
यस्य ते बीजतो जातास्तस्य ते नेतरस्य तु॥ १८१॥
भ्रातॄणामेकजातानामेकश्चेत्पुत्रवान्भवेत्।
सर्वास्तांस्तेन पुत्रेण पुत्रिणो मनुरब्रवीत्॥ १८२॥
सर्वासामेकपत्नीनामेका चेत्पुत्रिणी भवेत्।
सर्वास्तास्तेन पुत्रेण प्राह पुत्रवतीर्मनुः॥ १८३॥
श्रेयसः श्रेयसोऽलाभे पापीयान्रिक्थमर्हति।
बहवश्चेत्तु सदृशाः सर्वे रिक्थस्य भागिनः॥ १८४॥
न भ्रातरो न पितरः पुत्रा रिक्थहराः पितुः।
पिता हरेदपुत्रस्य रिक्थं भ्रातर एव च॥ १८५॥
त्रयाणामुदकं कार्यं त्रिषु पिण्डः प्रवर्तते।
चतुर्थः संप्रदातैषां पञ्चमो नोपपद्यते॥ १८६॥
अनन्तरः सपिण्डाद्यस्तस्य तस्य धनं भवेत्।
अत ऊर्ध्वं सकुल्यः स्यादाचार्यः शिष्य एव वा॥ १८७॥

Whatever sons from alien semen have been mentioned above in sweeping reference—they will belong to him by whom the semen has been implanted and not to others. (181) If there are many brothers from same parents and only one out of them has a son or sons—they all will be treated as having son. So said Manu. (182) Out of many wives if only one has got a son or sons—all of them will be regarded as having sons. So said Manu. (183) If a meritorious father has demerited sons and none is meritorious the son who is less vicious will inherit the property. If they are all equal, they all will inherit equal share of the property. (184) Father or uncles have no claim on the property of a man. His son is alone rightful claimant. If he is issueless, in that case only father or brothers may inherit the property. (185) Only three (father, grandfather, great grandfather) deserve libations and offering of *Piṇḍa*. The fourth is he who offers it. There is no room for any fifth in this reference. (186) If there is no successor of above mentioned categories the property will go to *Sapiṇḍa* circle nearest therein.

सर्वेषामप्यभावे तु ब्राह्मणा रिक्थभागिनः।
त्रैविद्याः शुचयो दान्तास्तथा धर्मो न हीयते॥ १८८॥
अहार्यं ब्राह्मणद्रव्यं राज्ञा नित्यमिति स्थितिः।
इतरेषां तु वर्णानां सर्वाभावे हरेन्नृपः॥ १८९॥
संस्थितस्यानपत्यस्य सगोत्रात्पुत्रमाहरेत्।
तत्र यद्रिक्थजातं स्यात्तत्तस्मिन्प्रतिपादयेत्॥ १९०॥
द्वौ तु यौ विवदेयातां द्वाभ्यां जातौ स्त्रिया धने।
तयोर्यद्यस्य पित्र्यं स्यात्तत्स गृह्णीत नेतरः॥ १९१॥
जनन्यां संस्थितायां तु समं सर्वे सहोदराः।
भजेरन्मातृकं रिक्थं भगिन्यश्च सनाभयः॥ १९२॥
यास्तासां स्युर्दुहितरस्तासामपि यथार्हतः।
मातामह्या धनात्किंचित्प्रदेयं प्रीतिपूर्वकम्॥ १९३॥

If there are no *Sapiṇḍa* claimants, property may go to the *Sakulya* circle (from the lineage or race). In the absence of even the *Sakulya* persons, *Ācārya* or even disciple may inherit the property. (187) In case there is no inheritor at all the property may be given to the *Brāhmaṇas* pure, well versed in the three *Vedas* with their senses perfectly under their control. In this way *Dharma* will not suffer. (188) A king should not take the property of a *Brāhmaṇa* even if issueless. In regard of the other three castes it is the king who is authorised to take over such properties. (189) If a person dies issueless his wife may adopt a son from a *Sagotra* family and give the property to him. (Kullūka talks of *Niyoga* for such occasions which does not seem proper as the verb 'आहरेत' does not mean giving birth). (190) If there are two sons from the same mother but different fathers and if there is a dispute between the two for mother's property—in such case they will be entitled for the property of their own fathers. Any overlap cannot be allowed. (191) After the death of the mother all brothers and unmarried sisters may share the property equally. (192) If the daughters have their own daughters—in such a case those grand daughters

अध्यग्न्यध्यावाहनिकं दत्तं च प्रीतिकर्मणि।
भ्रातृमातृपितृप्राप्तं षड्विधं स्त्रीधनं स्मृतम्॥ १९४॥
अन्वाधेयं च यद्दत्तं पत्या प्रीतेन चैव यत्।
पत्यौ जीवति वृत्तायाः प्रजायास्तद्धनं भवेत्॥ १९५॥
ब्राह्मदैवार्षगान्धर्वप्राजापत्येषु यद्वसु।
अप्रजायामतीतायां भर्तुरेव तदिष्यते॥ १९६॥
यत्त्वस्याः स्याद्धनं दत्तं विवाहेष्वासुरादिषु।
अप्रजायामतीतायां मातापित्रोस्तदिष्यते॥ १९७॥
स्त्रियां तु यद्भवेद्वित्तं पित्रा दत्तं कथंचन।
ब्राह्मणी तद्धरेत्कन्या तदपत्यस्य वा भवेत्॥ १९८॥
न निर्हारं स्त्रियः कुर्युः कुटुम्बाद्बहुमध्यगात्।
स्वकादपि च वित्ताद्धि स्वस्य भर्तुरनाज्ञया॥ १९९॥

also should get something as an ex gratia taken from the property of their grandmother. (193) The following six types of wealth is known as a personal property of a lady—(1) 'अध्यग्नि' (donated to the daughter in presence of sacrificial fire) (2) 'अध्यावाहनिक' (the wealth given to the daughter at the time when she as a bride goes to her husband's house) (3) Given by her parents-in-law or the husband on some happy occasion (4) On any occasion given by her father (5) mother and (6) Brother. (194) Whatever is personal property of a woman received from her parental family or parents-in-law or the husband will go to her children if she expires survived by her husband. (195) A woman married through *Brāhma*, *Daiva*, *Ārṣa*, *Gandharva* and *Prājāpatya* system of marriage, if dies issueless her personal property will go to her husband. (196) In case married through the system *Āsura* etc., if a woman dies issueless, her personal property will go to her parents. (197) If a *Brāhmaṇa* has many wives from different castes and if one or more die, the daughter of their *Brāhmaṇa* co-wife will inherit their personal property and in her absence the property will be distributed among her children.(198) A woman should not collect and hoard money

पत्यौ जीवति यः स्त्रीभिरलङ्कारो धृतो भवेत्।
न तं भजेरन्दायादा भजमानाः पतन्ति ते॥ २००॥
अनंशौ क्लीबपतितौ जात्यन्धबधिरौ तथा।
उन्मत्तजडमूकाश्च ये च केचिन्निरिन्द्रियाः॥ २०१॥
सर्वेषामपि तु न्याय्यं दातुं शक्त्या मनीषिणा।
ग्रासाच्छादनमत्यन्तं पतितो ह्यददद्भवेत्॥ २०२॥
यद्यर्थिता तु दारैः स्यात्क्लीबादीनां कथंचन।
तेषामुत्पन्नतन्तूनामपत्यं दायमर्हति॥ २०३॥
यत्किंचित्पितरि प्रेते धनं ज्येष्ठोऽधिगच्छति।
भागो यवीयसां तत्र यदि विद्यानुपालितः॥ २०४॥
अविद्यानां तु सर्वेषामीहातश्चेद्धनं भवेत्।
समस्तत्र विभागः स्यादपित्र्य इति धारणा॥ २०५॥

obtained from the family members in both the families or from her husband's earning also without permission of her husband (It will not be regarded as personal property). (199) Whatever ornaments the women have in the life time of their husbands—if the husband dies, those ornaments should not be taken by the inheritors of the property. If they do so they commit a sin and are degenerated. (200) Impotent, degenerated, born blind, born deaf, mad, idiotic, dumb and handicapped persons are not entitled to inherit the property of their father. (201) It is imperative on the family members to look after these unauthorised survivors and provide fooding, lodging and clothing to them throughout the life. If they fail, they become sinful. (202) If people such as enumerated in the previous *Śloka* had a desire to marry and somehow they manage to get a wife and they procreate sons, the sons will inherit the property. (203) Whatever the elder brother inherits from his father out of that he should pay some stipend to the younger brothers who might be acquiring knowledge. (204) If unlettered persons somehow earn money all brothers will be entitled for equal shares but never in the inherited property. (205)

विद्याधनं तु यद्यस्य तत्तस्यैव धनं भवेत्।
मैत्र्यमौद्वाहिकं चैव मधुपर्किकमेव च॥ २०६॥
भ्रातृणां यस्तु नेहेत धनं शक्तः स्वकर्मणा।
स निर्भाज्यः स्वकादंशात्किंचिद्दत्त्वोपजीवनम्॥ २०७॥
अनुपघ्नन्पितृद्रव्यं श्रमेण यदुपार्जितम्।
स्वयमीहितलब्धं तन्नाकामो दातुमर्हति॥ २०८॥
पैतृकं तु पिता द्रव्यमनवाप्तं यदाप्नुयात्।
न तत्पुत्रैर्भजेत्सार्धमकामः स्वयमर्जितम्॥ २०९॥
विभक्ताः सह जीवन्तो विभजेरन्पुनर्यदि।
समस्तत्र विभागः स्याज्ज्यैष्ठ्यं तत्र न विद्यते॥ २१०॥
येषां ज्येष्ठः कनिष्ठो वा हीयेतांशप्रदानतः।
म्रियेतान्यतरो वापि तस्य भागो न लुप्यते॥ २११॥
सोदर्या विभजेरंस्तं समेत्य सहिताः समम्।
भ्रातरो ये च संसृष्टा भगिन्यश्च सनाभयः॥ २१२॥

The money earned through one's knowledge, the money received from a friend as gift, and that in *Madhuparka*, is the indivisible possession of the receiver. (206) If somebody declines to take his share of hereditary property, yet he must be paid some compensation (even nominal) and then he will forfeit his claim to the said property. (207) Keeping the inherited property unimpaired if somebody earns wealth by his own; it is upto his sweet will if he spares or not some portion for his brothers. (208) If somebody reconquers the property of his father unobtained so far; none of his sons can claim share in that property. (209) If brothers get separated once, then live jointly again for sometime and then they are again separated, this time the eldest brother will lose his claim for his share as *Uddhāra*. (210) If at the time of partition the eldest brother or the youngest one do not take their share for any reason; it does not mean that they have to forfeit their claim. (211) If he is not survived by son or daughter then the remaining brothers and sisters who live together should divide his porperty among them equally. (212)

यो ज्येष्ठो विनिकुर्वीत लोभाद्भ्रातॄन्यवीयसः।
सोऽज्येष्ठ स्यादभागश्च नियन्तव्यश्च राजभिः॥ २१३॥
सर्व एव विकर्मस्था नार्हन्ति भ्रातरो धनम्।
न चादत्त्वा कनिष्ठेभ्यो ज्येष्ठः कुर्वीत यौतकम्॥ २१४॥
भ्रातॄणामविभक्तानां यद्युत्थानं भवेत्सह।
न पुत्रभागं विषमं पिता दद्यात्कथञ्चन॥ २१५॥
ऊर्ध्वं विभागाज्जातस्तु पित्र्यमेव हरेद्धनम्।
संसृष्टास्तेन वा येस्युर्विभजेत स तैः सह॥ २१६॥
अनपत्यस्य पुत्रस्य माता दायमवाप्नुयात्।
मातर्यपि च वृत्तायां पितुर्माता हरेद्धनम्॥ २१७॥
ऋणे धने च सर्वस्मिन्प्रविभक्ते यथा विधि।
पश्चाद्दृश्येत यत्किंचित्तत्सर्वं समतां नयेत्॥ २१८॥

One who deceives his younger brothers and deprives them of their due is unworthy of honour and his *Uddhāra* portion (spare share): the king should punish such person. (213) If the younger brothers are unworthy indulging in prohibited actions, they do not deserve any share. Nor should the eldest one swallow the property without giving the brothers their due share. (214) If all brothers jointly earn money in that case the father should not distribute among them his own property unequally. (215) If the partition takes place during the life time of the father and if another son is born after the partition the youngest will inherit the father's share. If there are a few sons living together with the father even after partition took place and then comes a new arrival in that case the entire property will equally be distributed among all after the death of father. (216) If one expires issueless his share should go to his mother. If the mother is also not alive it should go to his grand-mother. (217) After the partition if it is found that there is still some asset or liability of the father formerly unknown, it should be divided equally among all without allowing *Uddhāra* share to the eldest. (218)

वस्त्रं पत्रमलंकारं कृतान्नमुदकं स्त्रियः।
योगक्षेमं प्रचारं च न विभाज्यं प्रचक्षते॥ २१९॥
अयमुक्तो विभागो वः पुत्राणां च क्रियाविधिः।
क्रमशः क्षेत्रजादीनां द्यूतधर्मं निबोधत॥ २२०॥
द्यूतं समाह्वयं चैव राजा राष्ट्रान्निवारयेत्।
राजान्तकरणावेतौ द्वौ दोषौ पृथिवीक्षिताम्॥ २२१॥
प्रकाशमेतत्तास्कर्यं यद्देवनसमाह्वयौ।
तयोर्नित्यं प्रतीघाते नृपतिर्यत्नवान्भवेत्॥ २२२॥
अप्राणिभिर्यत्क्रियते तल्लोके द्यूतमुच्यते।
प्राणिभिः क्रियते यस्तु स विज्ञेयः समाह्वयः॥ २२३॥
द्यूतं समाह्वयं चैव यः कुर्यात्कारयेत वा।
तान्सर्वान्घातयेद्राजा शूद्रांश्च द्विजलिङ्गिनः॥ २२४॥
कितवान्कुशीलवान्क्रूरान्पाषण्डस्थांश्च मानवान्।
विकर्मस्थाञ्छौण्डिकांश्च क्षिप्रं निर्वासयेत्पुरात्॥ २२५॥

No partition should be made of the following things—clothes, means of conveyance, ornament, cooked food, water, religious priest and the path through which the animals pass. (219) (*Bhṛgu* says) so far I have discussed the law of succession. Now hearken about gambling. (220) A King should abolish *Dyūta* (simple gambling) and *Samāhvaya* (betting, or staking in games like horse race etc.) both these vices can destroy a kingdom. (221) Both these gamblings are apparently a kind of theft. The king should spare no effort in applying an effective check on them. (222) What gambling is played without involving an animate object is called *Dyūta* but where the betting concerns with animate objects like horses in horse race etc., it is called *Samāhvaya*. (223) One who sponsors either of the two or both or causes somebody else to sponsor, should be severely punished by the king and the *Śūdras* bearing the emblems of regenerates should also be punished. (224) Gamblers, actors and singers, cruels, transgressing *Vedic* injunctions, *Pākhaṇḍas*, indulging in prohibited actions and those who distil wine, should be exiled

एते राष्ट्रे वर्तमाना राज्ञः प्रच्छन्नतस्कराः।
विकर्मक्रियया नित्यं बाधन्ते भद्रिकाः प्रजाः॥ २२६॥
द्यूतमेतत्पुरा कल्पे दृष्टं वैरकरं महत्।
तस्माद्द्यूतं न सेवेत हास्यार्थमपि बुद्धिमान्॥ २२७॥
प्रच्छन्नं वा प्रकाशं वा तन्निषेवेत यो नरः।
तस्य दण्डविकल्पः स्याद्यथेष्टं नृपतेस्तथा॥ २२८॥
क्षत्रविट्शूद्रयोनिस्तु दण्डं दातुमशक्नुवन्।
आनृण्यं कर्मणा गच्छेद्विप्रो दद्याच्छनैः शनैः॥ २२९॥
स्त्रीबालोन्मत्तवृद्धानां दरिद्राणां च रोगिणाम्।
शिफाविदलरज्ज्वाद्यैर्विदध्यान्नृपतिर्दमम् ॥ २३०॥
ये नियुक्तास्तु कार्येषु हन्युः कार्याणि कार्यिणाम्।
धनोष्मणा पच्यमानास्तान्निःस्वान्कारयेन्नृपः॥ २३१॥
कूटशासनकर्तॄंश्च प्रकृतीनां च दूषकान्।
स्त्रीबालब्राह्मणघ्नांश्च हन्याद् द्विट्सेविनस्तथा॥ २३२॥

by the king from the country. (225) These are thieves incognito in the country and with their unlawful actions they always cause pains to the virtuous people. (226) Gambling caused great havoc in the time of yore. It created great enmity between the people, therefore it should never be taken even for the momentary entertainment by the wise. (227) If anybody indulges in gambling openly or secretly—the king is competent to punish him anyway he pleases. (228) If a *Kṣatriya*, *Vaiśya* or *Śūdra* is too poor to pay the fine imposed, a king should extract physical labour from him. If it is a *Brāhmaṇa* the king should realise the fine in instalments and in an easy way. (229) The king, if required, should punish a woman, a boy, mad, aged, poor and sickly ones by whipping, caning and roping. (230) Those officers or officials who dismiss the petition of the petitioners either for bribery or arrogance should be punished by the king confiscating all their belongings. (231) The king should kill those who run the administration by their double-dealings, who spoil the subjects, who kill women, children and *Brāhmaṇas* and who support or

तीरितं चानुशिष्टं च यत्र क्वचन यद्भवेत्।
कृतं तद्धर्मतो विद्यान्न तद्भूयो निवर्तयेत्॥ २३३॥
अमात्याः प्राड्विवाको वा यत्कुर्युः कार्यमन्यथा।
तत्स्वयं नृपतिः कुर्यात्तान्सहस्त्रं च दण्डयेत्॥ २३४॥
ब्रह्महा च सुरापश्च स्तेयी च गुरुतल्पगः।
एते सर्वे पृथग्ज्ञेया महापातकिनो नराः॥ २३५॥
चतुर्णामपि चैतेषां प्रायश्चित्तमकुर्वताम्।
शारीरं धनसंयुक्तं दण्डं धर्म्यं प्रकल्पयेत्॥ २३६॥
गुरुतल्पे भगः कार्यः सुरापाने सुराध्वजः।
स्तेये च श्वपदं कार्यं ब्रह्महण्यशिराः पुमान्॥ २३७॥
असम्भोज्या ह्यसंयाज्या असंपाठ्याऽविवाहिनः।
चरेयुः पृथिवीं दीनाः सर्वधर्मबहिष्कृताः॥ २३८॥

serve the interest of the enemy. (232) In whatever case, whatever judgement has been passed in accordance with the rulings of *Dharmaśāstra* or whatever punishment has been awarded the king should not overrule it. (233) If the ministers or judicial officers do something against *Dharma*; the king should have it personally redone and the said officers fined one thousand *Paṇas*. (234) The killer of a *Brāhmaṇa,* a wine drinker, a thief and one who cohabits with his *Guru's* wife—these should be taken as a special class of great sinners. (235) If the above mentioned four do not adopt any expiatory measure (for their sins) the king should punish them physically and financially in accordance with the *Dharmaśāstra*. (236) A symbol of vagina with red hot iron should be branded on the forehead of the person sharing the bed of his *Guru's* wife, a wine-vessel on the forehead of a drunkard, the claws of a dog on the forehead of a thief and a body without head on the forehead of a *Brāhmaṇa*-killer. (237) They should be totally outcasted. Nobody should feed them, no priest should officiate in their sacrifices; no teacher should teach them and nobody should have marital relation with them. Let them move on the earth quite pitiably rejected by all *Dharmas*. (238)

ज्ञातिसम्बन्धिभिस्त्वेते त्यक्तव्याः कृतलक्षणाः।
निर्दया निर्नमस्कारास्तन्मनोरनुशासनम्॥ २३९॥
प्रायश्चित्तं तु कुर्वाणाः सर्ववर्णा यथोदितम्।
नाङ्क्या राज्ञा ललाटे स्युर्दाप्यास्तूत्तमसाहसम्॥ २४०॥
आगःसु ब्राह्मणस्यैव कार्यो मध्यमसाहसः।
विवास्यो वा भवेद्राष्ट्रात्सद्रव्यः सपरिच्छदः॥ २४१॥
इतरे कृतवन्तस्तु पापान्येतान्यकामतः।
सर्वस्वहारमर्हन्ति कामतस्तु प्रवासनम्॥ २४२॥
नाददीत नृपः साधुर्महापातकिनो धनम्।
आददानस्तु तल्लोभात्तेन दोषेण लिप्यते॥ २४३॥
अप्सु प्रवेश्य तं दण्डं वरुणायोपपादयेत्।
श्रुतवृत्तोपपन्ने वा ब्राह्मणे प्रतिपादयेत्॥ २४४॥
ईशो दण्डस्य वरुणो राज्ञां दण्डधरो हि सः।
ईशः सर्वस्य जगतो ब्रह्मणो वेदपारगः॥ २४५॥

Marked with the above marks such people must be abandoned by their caste and relatives. They should not be shown any mercy and nobody should salute them nor accept their salutations. Such are the rulings of Manu. (239) Those who follow the expiatory measures as prescribed, they may be of any caste but should not be branded by the king on the forehead. But impose a fine of one thousand *Paṇas* (*Uttama Sāhasa*). (240) If a *Brāhmaṇa* commits the same crime a fine of five hundred *Paṇas* should be imposed on him or else he should be asked to leave the country. But his property should not be confiscated. (241) If the members of other castes commit this crime unknowingly their property should be confiscated only and they should not be exiled. But if they do it purposely they should be exiled also. (242) A religious minded king should not take the confiscated wealth of such great sinners. Those who take it on account of greed are tainted with the sin. (243) He should dip the wealth in the waters and offer it to Varuṇa or give it to a *Brāhmaṇa* well versed in the *Vedic* lores. (244) Varuṇa is the lord of *Daṇḍa* and also the lord of the kings.

यत्र वर्जयते राजा पापकृद्भ्यो धनागमम्।
तत्र कालेन जायन्ते मानवा दीर्घजीविनः ॥ २४६ ॥
निष्पद्यन्ते च सस्यानि यथोप्तानि विशां पृथक्।
बालाश्च न प्रमीयन्ते विकृतं न च जायते ॥ २४७ ॥
ब्राह्मणान्बाधमानं तु कामादवरवर्णजम्।
हन्याच्चित्रैर्वधोपायैरुद्वेजनकरैर्नृपः ॥ २४८ ॥
यावानवध्यस्य वधे तावान्वध्यस्य मोक्षणे।
अधर्मो नृपतेर्दृष्टो धर्मस्तुविनियच्छतः ॥ २४९ ॥
उदितोऽयं विस्तरशो मिथो विवदमानयोः।
अष्टादशसु मार्गेषु व्यवहारस्य निर्णयः ॥ २५० ॥
एवं धर्म्याणि कार्याणि सम्यक्कुर्वन्महीपतिः।
देशानलब्धांल्लिप्सेत लब्धांश्च परिपालयेत् ॥ २५१ ॥
सम्यङ्निविष्टिदेशस्तु कृतदुर्गश्च शास्त्रतः।
कण्टकोद्धरणे नित्यमातिष्ठेद्यत्नमुत्तमम् ॥ २५२ ॥

(So Varuṇa is the only befitting deity to have such wealth). Among men the *Brāhmaṇa* expert in Vedic lores is the befitting master of the whole world. (245) In the country where the king does not accept any sinful wealth (not even in the form of punishment); the birth of human takes place at right time and the longevity is assured. (246) The seeds sown by the *Vaiśyas* sprout and grow in the usual way. No immature death and no birth of handicapped or crippled. (247) If a *Śūdra* troubles a *Brāhmaṇa* knowingly on purpose the king should kill him through different types of torturing means. (248) Exactly the same sin accrues from letting a criminal go scot-free which accrues from killing an innocent one. Therefore it is the *Dharma* of the king to award proper punishment as enjoined by the *Śāstras*. (249) So far the discussion has been made how to decide eighteen types of disputes arising between the parties. (250) In this way a king while performing all his duties in accordance with *Dharma* should aspire to get the countries which are not at present in his possession and maintain and preserve the territory already possessed. (251) In the territory fully flourished the king should build fort as per

रक्षणादार्यवृत्तानां कण्टकानां च शोधनात्।
नरेन्द्रास्त्रिदिवं यान्ति प्रजापालनतत्पराः ॥ २५३ ॥
अशासंस्तस्करान्यस्तु बलिं गृह्णाति पार्थिवः।
तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च परिहीयते ॥ २५४ ॥
निर्भयं तु भवेद्यस्य राष्ट्रं बाहुबलाश्रितम्।
तस्य तद्वर्धते नित्यं सिच्यमान इव द्रुमः ॥ २५५ ॥
द्विविधांस्तस्करान्विद्यात्परद्रव्यापहारकान्।
प्रकाशांश्चाप्रकाशांश्च चारचक्षुर्महीपतिः ॥ २५६ ॥
प्रकाशवञ्चकास्तेषां नानापण्योपजीविनः।
प्रच्छन्नवञ्चकास्त्वेते ये स्तेनाटविकादयः ॥ २५७ ॥
उत्कोचकाश्चोपधिका वञ्चकाः कितवास्तथा।
मङ्गलादेशवृत्ताश्च भद्राश्चेक्षणिकैः सह ॥२५८ ॥

instructions of the *Śāstra.* The king should always try to weed out antisocial elements pinching like thorn. (252) The kings who preserve and maintain the decorum followed by noble ones, weed out antisocial elements and always make efforts to protect subjects, go to heaven. (253) A king who does not punish thieves and plunderers and yet charges and realises taxes due, falls from heaven and there is a chaos-like situation in his kingdom. (254) The country which remains fearless and carefree completely depending on the king is always on the road of prosperity like a plant well watered. (255) There are two types of thieves—(1) those who steal in open (2) those who do it hiding themselves. The king through his spies must have complete information about them. (256) Those who earn their livelihood by deceiving people and selling adulterated goods are the thieves who work openly while there are other thieves who do the stealing hiding themselves or there are some highwaymen also. (257) Those who take bribe, blackmailers, those who adulterate, gamblers, those who befool others by cajoling and flattering, hiding their reality and having the guise of saintly persons and this way getting money, posing as palmists and making predictions, the

असम्यक्कारिणश्चैव महामात्राश्चिकित्सकाः।
शिल्पोपचारयुक्ताश्च निपुणाः पण्ययोषितः॥ २५९॥
एवमादीन्विजानीयात्प्रकाशांल्लोककण्टकान्।
निगूढचारिणश्चान्याननार्यानार्यलिङ्गिनः॥ २६०॥
तान्विदित्वा सुचरितैर्गूढैस्तत्कर्मकारिभिः।
चारैश्चानेकसंस्थानैःप्रोत्साद्य वशमानयेत्॥ २६१॥
तेषां दोषानभिख्याप्य स्वे स्वे कर्मणि तत्त्वतः।
कुर्वीत शासनं राजा सम्यक्सारापराधतः॥ २६२॥
नहि दण्डादृते शक्यः कर्तुं पापविनिग्रहः।
स्तेनानां पापबुद्धीनां निभृतं चरतां क्षितौ॥ २६३॥
सभाप्रपापूपशालावेशमद्यान्नविक्रयाः।
चतुष्पथाश्चैत्यवृक्षाः समाजाः प्रेक्षणानि च॥ २६४॥
जीर्णोद्यानान्यरण्यानि कारुकावेशनानि च।
शून्यानि चाप्यगाराणि वनान्युपवनानि च॥ २६५॥

elephant trainers, physicians, those who do uncivilised things, painters, cunning people, harlots and people living on such other means are just like thorns. They do the stealing quite openly and the hiding ones are those who although being ignoble yet wear the marks of noble ones. (258—260) The king should appoint several spies at different places—spies who are skilful in their job, righteous and expert in disguising. Through them the king should locate the antisocial elements and bring them under control by putting a heavy hand on them. (261) Bringing their crimes to the light individually before the public and punishing them in proportion with their crime bring them under control. (262) Except punishment there is no other way to check the sinful activities and the sinners who move in the society incognito and commit the crime. (263) The meeting places, the watering centres, the confectionaries, provision stores, cross-roads, temples, the big and well known trees, the places of social gatherings,exhibition etc. (264) The old gardens and parks, forests, the residences of craftsmen, isolated houses, parks etc. (265)

एवंविधान्नृपो देशान्गुल्मैः स्थावरजङ्गमैः।
तस्करप्रतिषेधार्थं चारैश्चाप्यनुचारयेत्॥ २६६॥
तत्सहायैरनुगतैर्नानाकर्मप्रवेदिभिः ।
विद्यादुत्सादयेच्चैव निपुणैः पूर्वतस्करैः॥ २६७॥
भक्ष्यभोज्योपदेशैश्च ब्राह्मणानां च दर्शनैः।
शौर्यकर्मापदेशैश्च कुर्युस्तेषां समागमम्॥ २६८॥
ये तत्रनोपसर्पेयुर्मूलप्रणिहिताश्च ये।
तान्प्रसह्य नृपो हन्यात्समित्रज्ञातिबान्धवान्॥ २६९॥
न होढेन विना चौरं घातयेद्धार्मिको नृपः।
सहोढं सोपकरणं घातयेदविचारयन्॥ २७०॥

The king should appoint his spies on such places mentioned above where the bandits are expected to live and hide themselves either with their permanent residence or taking shelters from time to time in order to intercept their antisocial activities. (266) The king should take help of the informers who have themselves been thieves and bandits in their early life and are acquainted with every nook and corner of the underworld and who from time to time have been giving a helping hand to the bandits and after locating them punish them suitably. (267) Those spies may invite the bandits to a certain place on the pretext of entertaining them, to let them have *Darśana* of certain accomplished persons or have them meet some extraordinary brave persons etc., and to have them arrested by the state police. (268) The thieves who somehow escape their coaxing or trickery and do not accompany them to their desired place or else they are on the alert and are suspicious in regard of those spies—the king should apply force, locate their position and kill them alongwith their kith and kin. (269) The king at the same time should not kill even a thief without having proper evidence but if there is irrefutable evidence (the instruments of theft and the stolen property) the king should not have a second thought and get him instantly killed. (270)

ग्रामेष्वपि च ये केचिच्चौराणां भक्तदायकाः।
भाण्डावकाशदाश्चैव सर्वांस्तानपि घातयेत्॥ २७१॥
राष्ट्रेषु रक्षाधिकृतान्सामन्तांश्चैव चोदितान्।
अभ्याघातेषु मध्यस्थाञ्छिष्याच्चौरानिव द्रुतम्॥ २७२॥
यश्चापि धर्मसमयात्प्रच्युतो धर्मजीवनः।
दण्डेनैव तमप्योषेत्स्वकाद्धर्माद्धि विच्युतम्॥ २७३॥
ग्रामघाते हिताभङ्गे पथि मोषाभिदर्शने।
शक्तितो नाभिधावन्तो निर्वास्याः सपरिच्छदाः॥ २७४॥
राज्ञः कोषापहर्तृंश्च प्रतिकूलेषु च स्थितान्।
घातयेद्विविधैर्दण्डैररीणां चोपजापकान्॥ २७५॥
संधिं छित्त्वा तु ये चौर्यं रात्रौ कुर्वन्ति तस्कराः।
तेषां छित्त्वानृपो हस्तौ तीक्ष्णे शूले निवेशयेत्॥ २७६॥
अंगुलीर्ग्रन्थिभेदस्य छेदयेत्प्रथमे ग्रहे।
द्वितीये हस्तचरणौ तृतीये वधमर्हति॥ २७७॥

In the villages also those who somehow help the thieves by providing them food, shelter or instruments helpful in their crime, should all be heavily punished by the king. (271) If the state personnel or the officers play hand in glove with the thieves and even connive with them, they also should be dealt with as a thief. (272) If even a *Brāhmaṇa* who is supposed to live a religious life slips from the path of the religion, he also should be punished. (273) If there is chaotic condition in the village, if some barrage has been broken, if some thief has been located and if the people do not run as a rescue force they should be exiled with their belongings from the country. (274) Those who damage the royal treasury, rebel against the king and those who provoke the enemies of the king, should be severely punished by the king by even cutting their limbs. (275) The thieves who commit theft by breaking walls during night the king should get both their hands cut and crucify them. (276) One who is arrested for the first time while pickpocketing—the king should get his fingers cut; if second time, his hands and feet should be cut and

अग्निदान्भक्तदांश्चैव तथा शस्त्रावकाशदान्।
संनिधातृंश्च मोषस्य हन्याच्चौरमिवेश्वरः ॥ २७८ ॥
तडागभेदकं हन्यादप्सु शुद्धवधेन वा।
यद्वापि प्रतिसंस्कुर्याद्दाप्यस्तूत्तमसाहसम् ॥ २७९ ॥
कोष्ठागारायुधागारदेवतागारभेदकान् ।
हस्त्यश्वरथहर्तृंश्च हन्यादेवाविचारयन् ॥ २८० ॥
यस्तु पूर्वनिविष्टस्य तडागस्योदकं हरेत्।
आगमं वाप्यपां भिद्यात्स दाप्यः पूर्वसाहसम् ॥ २८१ ॥
समुत्सृजेद्राजमार्गे यस्त्वमेध्यमनापदि।
स द्वौ कार्षापणौ दद्यादमेध्यं चाशु शोधयेत् ॥ २८२ ॥
आपद्गतोऽथवा वृद्धा गर्भिणी बाल एव वा।
परिभाषणमर्हन्ति तच्च शोध्यमिति स्थितिः ॥ २८३ ॥
चिकित्सकानां सर्वेषां मिथ्या प्रचरतां दमः।
अमानुषेषु प्रथमो मानुषेषु तु मध्यमः ॥ २८४ ॥

still if he is arrested for the third time he should be killed. (277) Those who help the thieves by giving them fire, food, arms and shelter should be treated by king as a thief and so punished. (278) If any person breaks the barrage of a reservoir the king should kill him by drowning in the water or else through any other means. If he gets it repaired he should be fined by one thousand *Paṇas* only. (279) If there is one who breaks into a godown or arsenal or temples, or if there is one who steals elephants, horses and chariots, a king should get him killed having no second thought. (280) One who lets the water of a reservoir which has been made for public welfare, to flow away or who blocks the feeding sources of the reservoir should be fined by one thousand *Paṇas*. (281) If somebody throws garbage on the highway without any emergency or crisis, he should be fined by two *Kārṣāpaṇas* and in addition to that he should remove the garbage and make the road clean. (282) If a distressed person, an old or pregnant woman or a child passes excreta on the road—they should simply be chided and asked to clean the road. This is the scriptural injunction. (283) The persons moving

संक्रमध्वजयष्टीनां प्रतिमानां च भेदकः।
प्रतिकुर्याच्च तत्सर्वं पञ्च दद्याच्छतानि च॥ २८५॥
अदूषितानां द्रव्याणां दूषणे भेदने तथा।
मणीनामपवेधे च दण्डः प्रथमसाहसः॥ २८६॥
समैर्हि विषमं यस्तु चरेद्वै मूल्यतोऽपि वा।
समाप्नुयाद्दमं पूर्वं नरो मध्यममेव वा॥ २८७॥
बन्धनानि च सर्वाणि राजमार्गे निवेशयेत्।
दुःखिता यत्र दृश्येरन्विकृताः पापकारिणः॥ २८८॥
प्राकारस्य च भेत्तारं परिखाणां च पूरकम्।
द्वाराणां चैव भङ्क्तारं क्षिप्रमेव प्रवासयेत्॥ २८९॥
अभिचारेषु सर्वेषु कर्तव्यो द्विशतो दमः।
मूलकर्मणि चानाप्तेः कृत्यासु विविधासु च॥ २९०॥

around the society as physicians even though unqualified and give medical treatment to the patients must be punished. In case they treat the human beings they should be fined five hundred *Paṇas* and in case of animals two hundred fifty *Paṇas*. (284) If somebody breaks the temporary bridge (by putting the log of wood or something like that), a flag either of a nation or of a temple, a pole planted in the centre of the pond or the image or a statue, should be fined five hundred *Paṇas* and ordered to repair them. (285) If somebody makes something contaminated through adulteration, cuts unnecessarily or drills hole, drills holes in precious stones wrongly, should be fined two hundred fifty *Paṇas*. (286) If a merchant charges equal price from two persons but gives more to one and less to the other or else he charges different prices for the same commodity from different persons he should be fined two fifty to five hundred *Paṇas* as the case may be. (287) A king should get built prison houses or the custody rooms by the side of a highway where all people could have a look on the prisoners in a wretched condition and in misery. (288) The king should exile from country such persons who break into ramparts, who fill in the trenches by throwing mud or garbage or who break the gates. (289) If somebody is

अबीजविक्रयी चैव बीजोत्कृष्टं तथैव च।
मर्यादाभेदकश्चैव विकृतं प्राप्नुयाद्वधम्॥ २९१॥
सर्वकण्टकपापिष्ठं हेमकारं तु पार्थिवः।
प्रवर्तमानमन्याये छेदयेल्लवशः क्षुरैः॥ २९२॥
सीताद्रव्यापहरणे शस्त्राणामौषधस्य च।
कालमासाद्य कार्यं च राजा दण्डं प्रकल्पयेत्॥ २९३॥
स्वाम्यमात्यौ पुरं राष्ट्रं कोशदण्डौ सुहृत्तथा।
सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते॥ २९४॥
सप्तानां प्रकृतीनां तु राज्यस्यासां यथाक्रमम्।
पूर्वं पूर्वं गुरुतरं जानीयाद्व्यसनं महत्॥ २९५॥
सप्ताङ्गस्येह राज्यस्य विष्टब्धस्य त्रिदण्डवत्।
अन्योन्यगुणवैशेष्यान्न किंचिदतिरिच्यते॥ २९६॥

found practising blackmagic (अभिचार) against somebody and he on his turn escapes in such cases the unsuccessful sorcerer should be fined two hundred *Paṇas*. (290) If a seed merchant sells seeds impotent to germinate or inferior quality of seed and one who acts against the social dignity of the village (or one who destroys border marks of the village) the king should cut apart his limbs as punishment. (291) Among all types of antisocial elements, the goldsmiths are the worst. If he is engaged in dishonest and unjust activities, the king should get him cut into pieces with a knife. (292) If somebody steals agricultural implements, weaponary and medicines then the king should impose timely punishment as the criminal deserves. (293) The king, ministers, capital city, kingdom, treasury, sceptre and friendly persons—these seven are the seven limbs of the state. (294) Out of these seven the former is stronger and more powerful than the latter. By the same token the former is more susceptible for calamitous occurrences. (295) All these seven limbs of state, like *Tridaṇḍa* (three *Daṇḍas*) of a *Saṁnyāsī*, are mutually supporting to each other and interlinked. All are equal and none of them is superior to the other in quality. (296)

तेषु तेषु तु कृत्येषु तत्तदङ्गं विशिष्यते।
येन तत्साध्यते कार्यं तत्तस्मिञ्श्रेष्ठमुच्यते॥ २९७॥
चारेणोत्साहयोगेन क्रिययैव च कर्मणाम्।
स्वशक्तिं परशक्तिं च नित्यं विद्यान्महीपतिः॥ २९८॥
पीडनानि च सर्वाणि व्यसनानि तथैव च।
आरभेत ततः कार्यं संचिन्त्य गुरुलाघवम्॥ २९९॥
आरभेतैव कर्माणि श्रान्तः श्रान्तः पुनः पुनः।
कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते॥ ३००॥
कृतं त्रेतायुगं चैव द्वापरं कलिरेव च।
राज्ञो वृत्तानि सर्वाणि राजा हि युगमुच्यते॥ ३०१॥
कलिः प्रसुप्तो भवति स जाग्रद्द्वापरं युगम्।
कर्मण्यभ्युद्यतस्त्रेता विचरंस्तु कृतं युगम्॥ ३०२॥
इन्द्रस्यार्कस्य वायोश्च यमस्य वरुणस्य च।
चन्द्रस्याग्नेः पृथिव्याश्च तेजोवृत्तं नृपश्चरेत्॥ ३०३॥

Each one of them is equally important in its jurisdiction. Each one is superior in regard of the job that it performs. (297) The king should always try to ascertain his own power and that of the enemy. For this thing he may judiciously use his spies, forces where necessary and by doing certain constructive things. (298) The king may start a project after fully considering pros and cons, the potential ups and downs and dangers involved. He should also consider the magnitude of the work he is going to undertake. (299) A king or for that anyone should start work again and again after taking due rest,. The Lakṣmī serves only him who always starts new projects and is never idle. (300) The traits and tendencies of the four *Yugas—Satya*, *Tretā*, *Dwāpara* and *Kali* as indicated by their names itself depends on the *modus operendi* of the king so he is himself *Yuga* in person. (301) A king while sleeping, represents *Kali*, in waking state represents *Dwāpara*, while busily active represents *Tretā* and while moving in accordance with scriptural injunctions he represents *Satya Yuga*. (302) A king must adopt while working,

वार्षिकांश्चतुरो मासान्यथेन्द्रोऽभिप्रवर्षति।
तथाभिवर्षेत्स्वं राष्ट्रं कामैरिन्द्रव्रतं चरन्॥ ३०४॥
अष्टौ मासान्यथादित्यस्तोयं हरति रश्मिभिः।
तथा हरेत्करं राष्ट्रान्नित्यमर्कव्रतं हि तत्॥ ३०५॥
प्रविश्य सर्वभूतानि यथा चरति मारुतः।
तथा चारैःप्रवेष्टव्यं व्रतमेतद्धि मारुतम्॥ ३०६॥
यथा यमः प्रियद्वेष्यौ प्राप्ते काले नियच्छति।
तथा राज्ञा नियन्तव्याः प्रजास्तद्धि यमव्रतम्॥ ३०७॥
वरुणेन यथा पाशैर्बद्ध एवाभिदृश्यते।
तथा पापान्निगृह्णीयाद्व्रतमेतद्धि वारुणम्॥ ३०८॥
परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यन्ति मानवाः।
तथा प्रकृतयो यस्मिन्स चान्द्रव्रतिको नृपः॥ ३०९॥
प्रतापयुक्तस्तेजस्वी नित्यं स्यात्पापकर्मसु।
दुष्टसामन्तहिंस्रश्च तदाग्नेयं व्रतं स्मृतम्॥ ३१०॥

the splendour of Indra, sun-god, wind-god, Yama, Varuṇa, Candramā, Agni and Pṛthivī (303) Just as Indra pours and pours rains for four months in every year similarly observing vow of being Indra the king should fulfil the desires of his people. (304) Just as the sun-god draws water from the earth for the remaining eight months through his beams similarly a king may charge and realise taxes from the people acting like sun. (305) Just as the wind-god enters all beings and moves therein even so through his spies a king must get entry everywhere. This is acting like wind-god. (306) Just as Yama, the god of death makes no discrimination between friend and foe when the time comes even so a king must have all his subjects within discipline without partiality. This is being like Yama. (307) Just as every sinner appears roped by the noose of Varuṇa so the king also should arrest and punish the sinners. This is being Varuṇa. (308) Just as everybody feels happy by seeing the full moon similarly if the people feel happy by seeing the king—such a king is like Candramā. (309) When the king always uses his majestic power

यथा सर्वाणि भूतानि धरा धारयते समम्।
तथा सर्वाणि भूतानि बिभ्रतः पार्थिवं व्रतम्॥ ३११॥
एतैरुपायैरन्यैश्च युक्तोनित्यमतन्द्रितः।
स्तेनान्राजा निगृह्णीयात्स्वराष्ट्रे पर एव च॥ ३१२॥
परामप्यापदं प्राप्तो ब्राह्मणान्न प्रकोपयेत्।
ते ह्येनं कुपिता हन्युःसद्यः सबलवाहनम्॥ ३१३॥
यैः कृतः सर्वभक्ष्योऽग्निरपेयश्च महोदधिः।
क्षयी चाप्यायितः सोमः को न नश्येत्प्रकोप्य तान्॥ ३१४॥
लोकानन्यान्सृजेयुर्ये लोकपालांश्च कोपिताः।
देवान्कुर्युरदेवांश्च कः क्षिण्वंस्तान्समृध्नुयात्॥ ३१५॥
यानुपाश्रित्य तिष्ठन्ति लोका देवाश्च सर्वदा।
ब्रह्म चैव धनं येषां को हिंस्यात्ताञ्जिजीविषुः॥ ३१६॥
अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत्।
प्रणीतश्चाप्रणीतश्च यथाग्निर्दैवतं महत्॥ ३१७॥

and effulgence in order to subdue the sinners and the wicked minded princelings then he is acting like Agni. (310) When the king sustains all his subjects just as the earth sustains all beings mobile or immobile, then he is supposed to be acting like *Pṛthivī*. (311) A king should always try to discipline the antisocial elements and subdue them whether they are indigenous or have come from a neighbouring country with all these means and others if necessary, being always careful and vigilant. (312) Even if in a great crisis a king should not displease *Brāhmaṇas*. If angry they could kill the king instantly along with his army and vehicles. (313) Who will not be afraid of the *Brāhmaṇas* who have made the fire all consuming, the ocean brakish and the moon a patient of consumption? Who will not be destroyed by making them angry ? (314) Who can prosper after making angry the *Brāhmaṇas* competent to create new worlds and their guardian deities and converting gods into demons? (315) Who, desiring longevity, can inflict any injury on *Brāhmaṇas* who are the sole supporters of the universe and gods and whose only exclusive property is *Vedas*? (316) Learned or unlettered, *Brāhmaṇa* is a great god

श्मशानेष्वपि तेजस्वी पावको नैव दुष्यति।
हूयमानश्च यज्ञेषु भूय एवाभिवर्धते॥ ३१८॥
एवं यद्यप्यनिष्टेषु वर्तन्ते सर्वकर्मसु।
सर्वथा ब्राह्मणाः पूज्याः परमं दैवतं हि तत्॥ ३१९॥
क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान्प्रति सर्वशः।
ब्रह्मैव संनियन्तृ स्यात्क्षत्रं हि ब्रह्मसंभवम्॥ ३२०॥
अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम्।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति॥ ३२१॥
नाब्रह्म क्षत्रमृध्नोति नाक्षत्रं ब्रह्म वर्धते।
ब्रह्मक्षत्रं च संपृक्तमिह चामुत्र वर्धते॥ ३२२॥
दत्त्वा धनं तु विप्रेभ्यः सर्वदण्डसमुत्थितम्।
पुत्रे राज्यं समासृज्य कुर्वीत प्रायणं रणे॥ ३२३॥
एवं चरन्सदा युक्तो राजधर्मेषु पार्थिवः।
हितेषु चैव लोकस्य सर्वान्भृत्यान्नियोजयेत्॥ ३२४॥

just as fire is a great god whether sacramented or unsacramented. (317) The effulgent fire is not contaminated even if it is on the cremation ground and when it is used in a sacrifice there also it gets inflamed. (318) In the same way even though indulging in all sorts of censurable activities, *Brāhmaṇas* are always an object of adoration—a great god. (319) Even a most powerful *Kṣatriya* who is a source of trouble, can be subdued by *Brāhmaṇas* alone since *Kṣatriya* is an offshoot of *Brāhmaṇas*.(320) Fire from water, *Kṣatriya* from *Brāhmaṇa* and the iron is originated from stone. Their splendour may be dazzling anywhere and everywhere but they cool down when they come across the sources of their origin. (321) A *Kṣatriya* cannot prosper unless supported by *Brāhmaṇa* nor can a *Brāhmaṇa* exist without support of a *Kṣatriya*. It is only when they are united, they prosper here and hereafter. (322) Donating the wealth realised in the form of fine etc., to the *Brāhmaṇas* and entrusting the state with his son a *Kṣatriya* king should start for battlefield. (323) Acting this way and following the *Dharma* of kings always, the

एषोऽखिलः कर्मविधिरुक्तो राज्ञः सनातनः।
इमं कर्मविधिं विद्यात्क्रमशो वैश्यशूद्रयोः॥ ३२५॥
वैश्यस्तु कृतसंस्कारः कृत्वा दारपरिग्रहम्।
वार्तायां नित्ययुक्तः स्यात्पशूनां चैव रक्षणे॥ ३२६॥
प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून्।
ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः॥ ३२७॥
न च वैश्यस्य कामः स्यान्न रक्षेयं पशूनिति।
वैश्ये चेच्छति नान्येन रक्षितव्याः कथंचन॥ ३२८॥
मणिमुक्ताप्रवालानां लोहानां तान्तवस्य च।
गन्धानां च रसानां च विद्यादर्घबलाबलम्॥ ३२९॥
बीजानामुप्तिविच्च स्यात्क्षेत्रदोषगुणस्य च।
मानयोगं च जानीयात्तुलायोगांश्च सर्वशः॥ ३३०॥
सारासारं च भाण्डानां देशानां च गुणागुणान्।
लाभालाभं च पण्यानां पशूनां परिवर्धनम्॥ ३३१॥

king should appoint his officials in the welfare of the subjects.(324) This is all about the norms of conduct for the kings and that is eternal. Now know about the norms of conduct for the *Vaiśya* and *Śūdra*. (325) A *Vaiśya* after the investiture of sacred thread ceremony and having been married should do his enjoined duties like agriculture, business and maintaining the cattle. He should do it taking the *Dharma* of his own. (326) Brahmā after creating the animals gave *Vaiśyas* their (of animals) charge and entrusted rest of the creation to the *Brāhmaṇa* and *Kṣatriyas*. (327) A *Vaiśya* should never think of shirking from the rearing of cattle. So long as a *Vaiśya* does this job no other person should be allowed to do it. (328) A *Vaiśya* should always be in the know of marketing fluctuations in the prices of gems, pearls, corals, iron, and iron made things, cloth (cotton; silken or woolen), perfumery and 'रस' (salt etc.).(329) He must have first hand knowledge about sowing seeds, the merits and demerits of the soil (in a particular area) measurement and weight and how to handle them. (330) He must be well acquainted with

भृत्यानां च भृतिं विद्याद्भाषाश्च विविधा नृणाम्।
द्रव्याणां स्थानयोगांश्च क्रयविक्रयमेव च॥ ३३२॥
धर्मेण च द्रव्यवृद्धावातिष्ठेद्यत्नमुत्तमम्।
दद्याच्च सर्वभूतानामन्नमेव प्रयत्नतः॥ ३३३॥
विप्राणां वेदविदुषां गृहस्थानां यशस्विनाम्।
शुश्रूषैव तू शूद्रस्य धर्मो नैश्रेयसः पर॥ ३३४॥
शुचिरुत्कृष्टशुश्रूषुर्मृदुवागनहंकृतः ।
ब्राह्मणाद्याश्रयो नित्यमुत्कृष्टां जातिमश्नुते॥ ३३५॥
एषोऽनापदि वर्णानामुक्तः कर्मविधिः शुभः।
आपद्यपि हि यस्तेषां क्रमशस्तन्निबोधत॥ ३३६॥

the merits and demerits of mercantile commodities, knowledge of different countries (what things should be bought and sold profitably in which country), the commodities which can potentially yield some profit or incur loss, the ways and means of multiplying the cattle, how to employ servants and fix and pay their salaries, knowledge of different languages of different places, knowledge of the suitable places to store the commodities safely and a thorough knowledge of purchase and sale.(331-332) A *Vaiśya* should always make efforts to multiply his wealth through righteous means. It is prime duty of a *Vaiśya* to supply food to all creatures. (333) Rendering service to the *Brāhmaṇas* expert in Vedic lores and all householders of name and fame is the only *Dharma* of a *Śūdra* to lead him to heaven. (334) Maintaining all purities (of mind, speech and body) rendering best possible services, sweet of tongue, egoless, depending on *Brāhmaṇas* etc., a *Śūdra* can get birth in a higher caste in his next life. (335) These are the norms of conduct prescribed for all the four *Varṇas* while there is no social crisis. Now know how they should act when there is some sort of emergency. (336)

Thus ends chapter IX in Manusmṛti.

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Chapter X

अधीयीरंस्त्रयो वर्णाः स्वकर्मस्था द्विजातयः।
प्रब्रूयाद्ब्राह्मणस्त्वेषां नेतराविति निश्चयः॥ १॥
सर्वेषां ब्राह्मणो विद्याद्वृत्त्युपायान्यथाविधि।
प्रब्रूयादितरेभ्यश्च स्वयं चैव तथा भवेत्॥ २॥
वैशेष्यात्प्रकृतिश्रैष्ठ्यान्नियमस्य च धारणात्।
संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः॥ ३॥
ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः।
चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पञ्चमः॥ ४॥
सर्ववर्णेषु तुल्यासु पत्नीष्वक्षतयोनिषु।
आनुलोम्येन सम्भूता जात्या ज्ञेयास्त एव ते॥ ५॥

All regenerates sincere in their respective duties, should study the *Vedas*. It is only the *Brāhmaṇas* who may teach them and nobody else. (1) *Brāhmaṇa* fully equipped with the knowledge of how anybody and everybody should earn his livelihood, may teach the others the ways and means and should behave accordingly. (2) *Brāhmaṇa* is the master of all other *Varṇas* for the reason of the speciality of his caste, that he is the superiormost by the nature, that he scrupulously follows and observes the rules and regulations prescribed by scriptures and finally he is sacramented in every possible way. (3) *Brāhmaṇa*, *Kṣatriya* and *Vaiśya*—these three are enumerated as twice-born. *Śūdra* is the fourth and there is no fifth as such. (4) Among all the four castes if they marry an unpolluted girl of the same

स्त्रीष्वनन्तरजातासु द्विजैरुत्पादितान्सुतान्।
सदृशानेव तानाहुर्मातृदोषविगर्हितान्॥ ६ ॥
अनन्तरासु जातानां विधिरेष सनातनः।
ह्येकान्तरासु जातानां धर्म्यं विद्यादिमं विधिम्॥ ७ ॥
ब्राह्मणाद्वैश्यकन्यायाम्बष्ठो नाम जायते।
निषादः शूद्रकन्यायां यः पारशव उच्यते॥ ८ ॥
क्षत्रियाच्छूद्रकन्यायां क्रूराचारविहारवान्।
क्षत्रशूद्रवपुर्जन्तुरुग्रो नाम प्रजायते॥ ९ ॥
विप्रस्य त्रिषु वर्णेषु नृपतेर्वर्णयोर्द्वयोः।
वैश्यस्य वर्णे चैकस्मिन्षडेतेऽपसदाः स्मृताः॥ १०॥

caste and children born of such pair (अनुलोम विधि) will be known as belonging to the same caste. For example *Brāhmaṇa* from a *Brāhmaṇa* couple and so on. (5) If any of the regenerates procreates a son from a woman belonging to the immediately inferior caste, he will be known as belonging to the caste of his father even though tainted with the inferiority of his mother's caste. (For example if a *Brāhmaṇa* procreates a son from a *Kṣatriya* girl or a *Kṣatriya* from a *Vaiśya* one they will be regarded as *Brāhmaṇa* and *Kṣatriya* respectively and so on. (6) This is the eternal law for those who are born of the father of superior rank and the mother belonging to immediately inferior caste. The following will be the rule of defining the caste if there is a difference of one or more steps in the hierarchy of ranks. (For example if a *Brāhmaṇa* procreates a son from *Vaiśya* or *Śūdra* woman and so on.). (7) A son from a *Brāhmaṇa* father and *Vaiśya* mother will be known as 'अम्बष्ठ' and that from a *Śūdra* woman will be known as 'निषाद' or 'पारशव'. (8)When a *Kṣatriya* produces a son from *Śūdra* woman the son is crooked and wicked of conduct, and admixture of *Kṣatriya* and *Śūdra* nature and will be known as 'उग्र'. (9) The son of a *Brāhmaṇa* from the woman of the other three castes, that of a *Kṣatriya* from

क्षत्रियाद्विप्रकन्यायां सूतो भवति जातितः।
वैश्यान्मागधवैदेहौ राजविप्राङ्गनासुतौ॥ ११॥
शूद्रादायोगवः क्षत्ता चण्डालश्चाधमो नृणाम्।
वैश्यराजन्यविप्रासु जायन्ते वर्णसंकराः॥ १२॥
एकान्तरे त्वानुलोम्यादम्बष्ठोग्रौ यथा स्मृतौ।
क्षत्तृ वैदेहकौ तद्वत्प्रातिलोम्येऽपि जन्मनि॥ १३॥
पुत्रा येऽनन्तरस्त्रीजाः क्रमेणोक्ता द्विजन्मनाम्।
ताननन्तरनाम्नस्तु मातृदोषात्प्रचक्षते॥ १४॥
ब्राह्मणादुग्रकन्यायामावृतो नाम जायते।
आभीरोऽम्बष्ठकन्यायामायोगव्यां तु धिग्वणः॥ १५॥

the other two and that of a *Vaiśya* from *Śūdra* woman—thes six types of sons will be known as 'अपसद'. (10) If the fathe is *Kṣatriya* and the mother is *Brāhmaṇa,* the son will be a 'सूत A *Kṣatriya* girl from *Vaiśya* husband gives birth to a 'मागध'. From a *Brāhmaṇa* mother and *Vaiśya* father, the son born is know as 'वैदेह'. (11) If a *Brāhmaṇa, Kṣatriya* or *Vaiśya* woman give birth to a son from a *Śūdra* father, they will be known as 'आयोगव' 'क्षत्ता' and 'चाण्डाल' respectively. They are regarded as bastard. (12 The 'अम्बष्ठ' and 'उग्र' born in 'अनुलोम' system (superior fathe inferior mother) are the same as 'क्षत्ता' and 'वैदेह' born in 'प्रतिलोम system (inferior father and superior mother). Both the types ar touchables. (13) Among the twice-born if a *Brāhmaṇa* fathe produces a son from *Kṣatriya* woman, a *Kṣatriya* from *Vaiśy* woman and a *Vaiśya* from *Śūdra* woman (this is technicall known as 'अनन्तर' relation; if a *Brāhmaṇa* father produces a so from *Vaiśya* woman or a *Kṣatriya* from *Śūdra* woman, it i known as 'एकान्तर' relation; if a *Brāhmaṇa* produces a son fron *Śūdra* woman, it is known as 'द्व्यन्तर' relation. It is so far 'अनुलोम system). All children born will be sacramented according to th rules prescribed for their mother's caste and will be known a such. (14) A son produced by a *Brāhmaṇa* from 'उग्र'woman is know as 'आवृत', from an 'अम्बष्ठ' woman the son of a *Brāhmaṇa* i

आयोगवश्च क्षत्ता च चण्डालश्चाधमो नृणाम्।
प्रातिलोम्येन जायन्ते शूद्रादपसदास्त्रयः ॥ १६ ॥
वैश्यान्मागधवैदेहौ क्षत्रियात्सूत एव तु।
प्रतीपमेते जायन्ते परेऽप्यपसदास्त्रयः ॥ १७ ॥
जातो निषादाच्छूद्रायां जात्या भवति पुक्कसः।
शूद्राज्जातो निषाद्यां तु स वै कुक्कुटकः स्मृतः ॥ १८ ॥
क्षत्तुर्जातस्तथोग्रायांश्वपाक इति कीर्त्यते।
वैदेहकेन त्वम्बष्ठ्यामुत्पन्नो वेण उच्यते ॥ १९ ॥
द्विजातयः सवर्णासु जनयन्त्यव्रतांस्तु यान्।
तान्सावित्रीपरिभ्रष्टान्व्रात्यानिति विनिर्दिशेत् ॥ २० ॥
व्रात्यात्तु जायते विप्रात्पापात्मा भूर्जकण्टकः।
आवन्त्यवाटधानौ च पुष्पधः शैख एव च ॥ २१ ॥
झल्लो मल्लश्च राजन्याद्व्रात्यान्निच्छिविरेव च।
नटश्च करणश्चैव खसो द्रविड एव च ॥ २२ ॥

known as 'आभीर' and from an 'आयोगव' woman the son is known as 'धिग्वण' .(15) From a *Śūdra* father the son born through 'प्रतिलोम' system can be of three types 'आयोगव', क्षत्ता' and 'चाण्डाल' the worst among men. (16) There are three types of 'अपसद' sons through 'प्रतिलोम' system also e.g., from *Vaiśya* father and *Kṣatriya* or *Brāhmaṇa* woman known as 'मागध' and 'वैदेह' and from a *Kṣatriya* father and *Brāhmaṇa* mother known as 'सूत'–these three also are the degraded ones. (17) The son from a 'निषाद' father and *Śūdra* mother is known as 'पुक्कस' by caste and from a *Śūdra* father and 'निषाद' mother the son is known as 'कुक्कुटक'. (18) From a 'क्षत्ता' in 'उग्र' woman the son is known as 'श्वपाक'. From 'वैदेहक' father and 'अम्बष्ठ' mother the son is known as 'वेण'.(19) The son born of a twice-born father in the mother of the same caste if unsacramented through sacred thread ceremony is known as 'व्रात्य' as he is uninitiated in *Sāvitrī*. (20) From a 'व्रात्य' father the son born in a *Brāhmaṇa* woman is known as 'भूर्जकण्टक, आवन्त्य, वाटधान, पुष्पध and शेख'. All are one and the same but carry different names in different places.(21) From a *Kṣatriya* 'व्रात्य'and in a *Kṣatriya*,

वैश्यात्तु जायते व्रात्यात्सुधन्वाचार्य एव च।
कारुषश्च विजन्मा च मैत्रः सात्वत एव च॥ २३॥
व्यभिचारेण वर्णानामवेद्यावेदनेन च।
स्वकर्मणां च त्यागेन जायन्ते वर्णसंकराः॥ २४॥
संङ्कीर्णयोनयो ये तु प्रतिलोमानुलोमजाः।
अन्योन्यव्यतिषक्ताश्च तान्प्रवक्ष्याम्यशेषतः॥ २५॥
सूतो वैदेहकश्चैव चण्डालश्च नराधमः।
मागधः क्षत्रजातिश्च तथायोगव एव च॥ २६॥
एते षट् सदृशान्वर्णाञ्जनयन्ति स्वयोनिषु।
मातृजात्यां प्रसूयन्ते प्रवरासु च योनिषु॥ २७॥
यथा त्रयाणां वर्णानां द्वयोरात्मास्य जायते।
आनन्तर्यात्स्वयोन्यां तु तथा बाह्येष्वपि क्रमात्॥ २८॥

mother the son born is known by different names such as 'झल्ल, मल्ल, निच्छिवि, नट, करण, खस, द्रविड' (22) From a *Vaiśya* 'व्रात्य' and *Vaiśya* mother the son born is known as 'सुधन्वाचार्य, कारुष्य, विजन्मा, मैत्र and सात्वत'. (23) Bastards are born if the people of all the four castes establish illegitimate sexual association (in the same caste or intercaste); marrying in the same *Gotra* (अवेद्यावेदन may better mean visitation by men to such women who are unfit for cohabiting for religious, social or physical reasons. A woman of the same *Gotra*, sister, daughter, daughter-in-law and the woman in her period—they and many more are 'अवेद्या' which are otherwise known as 'अगम्या' 'अवेद्यावेदन' is nothing but 'अगम्यागमन' which is regarded by scriptures as most heinous crime), and by abandoning necessary *Saṁskāras* etc. (24) Now I will describe the following mixture races born due to the intermingling of the sub-castes born through 'अनुलोम' and 'प्रतिलोम' sexual contact. (25) सूत, वैदेहक, चाण्डाल the worst among men 'मागध' क्षत्ता and 'आयोगव' these are six *Varṇasaṅkaras*. (26) These six types of men if produce a son in a woman of equal race or even a woman of superior race then the race or caste of such children will be the same as that of their mothers. (27) Out of the three twice-born classes

ते चापि बाह्यान्सुबहूंस्ततोऽप्यधिकदूषितान्।
परस्परस्य दारेषु जनयन्ति विगर्हितान्॥ २९॥
यथैव शूद्रो ब्राह्मण्यां बाह्यं जन्तुं प्रसूयते।
तथा बाह्यतरं बाह्यश्चातुर्वर्ण्ये प्रसूयते॥ ३०॥
प्रतिकूलं वर्तमाना बाह्या बाह्यतरान्पुनः।
हीना हीनान्प्रसूयन्ते वर्णान्पञ्चदशैव तु॥ ३१॥
प्रसाधनोपचारज्ञमदासं दासजीवनम्।
सैरिन्ध्र वागुरावृत्तिं सूते दस्युरयोगवे॥ ३२॥
मैत्रेयकं तु वैदेहो माधूकं संप्रसूयते।
नृन्प्रशंसत्यजस्त्रं यो घण्टाताडोऽरुणोदये॥ ३३॥

if a *Brāhmaṇa* produces a son from a *Kṣatriya* or *Vaiśya* woman that son is nothing but the very *Ātmā* of that *Brāhmaṇa* and is regarded as twice-born similarly if a *Vaiśya* produces a son from a *Kṣatriya* or *Brāhmaṇa* woman—that son also will be regarded as twice-born. But a *Brāhmaṇa* son from a *Brāhmaṇa* couple will decidedly be superior to the other types of issues and so on and so forth. (28) These above mentioned *Varṇasaṅkara* sects when intermingling with each other produce legitimate or illegitimate children they go on making inferior and inferior sub-sects. (29) Just as a *Śūdra* produces a *Cāṇḍāla* from a *Brāhmaṇa* woman similarly if a *Cāṇḍāla* produces a son from a *Brāhmaṇa* woman, he will be more inferior and degraded and so is about all the four castes. (30) These three types e.g., आयोगव, क्षत्ता and चाण्डाल when produce children from the woman belonging to the four castes and their own caste as fifth—such children make fifteen varieties. They are all unsacramented and untouchable also. (31) A *Dasyu* produces a *Sairindhra* from an *Āyogava* woman who earns his or her livelihood through hairdressing etc., (body bedecking) and by hunting wild animals. A *Sairindhra* is not supposed to eat defiles of anybody yet he lives on the livelihood of a slave. (32) A *Vaideha* when produces a son in an *Āyogava* woman, the child is known as *Maitreyaka*. It is sweet of tongue, praises

निषादो मार्गवं सूते दासं नौकर्मजीविनम्।
कैवर्तमिति यं प्राहुरार्यावर्तनिवासिनः॥ ३४॥
मृतवस्त्रभृत्सु नारीषु गर्हितान्नाशनासु च।
भवन्त्यायोगवीष्वेते जातिहीनाः पृथक् त्रयः॥ ३५॥
कारावरो निषादात्तु चर्मकारः प्रसूयते।
वैदेहिकादन्ध्रमेदौ बहिर्ग्रामप्रतिश्रयौ॥ ३६॥
चण्डालात्पाण्डुसोपाकस्त्वक्सारव्यवहारवान्।
आहिण्डिको निषादेन वैदेह्यामेव जायते॥ ३७॥
चण्डालेन तु सोपाको मूलव्यसनवृत्तिमान्।
पुक्कस्यां जायते पापः सदा सज्जनगर्हितः॥ ३८॥
निषादस्त्री तु चण्डालात्पुत्रमन्त्यावसायिनम्।
श्मशानगोचरं सूते बाह्यानामपि गर्हितम्॥ ३९॥

king or aristocrat persons always at the time of dawn by ringing the bell. (33) A *Niṣāda* when produces a son from *Āyogava* woman he is known as *Mārgava* or *Dāsa* and in *Āryāvarta* he is called *Kaivarta* who earns his livelihood through sailing boats. (34) In this way in an *Āyogava* woman who wears shrouds and eats uneatables, these three races are born from the above mentioned three types of men (*Dasyu, Vaideha* and *Niṣāda*). These are inferiormost among all men. (35) A *Niṣāda* when produces a son from a *Vaideha* woman, the son is known as *Kārāvara* or *Carmakāra* (doing leather work). When a *Vaidehika* produces sons from *Niṣāda* and *Kārāvara* women they are known as *Āndhra* and *Meda*. They live in the outskirts of the village. (36) From a *Vaideha* woman if a *Cāṇḍāla* produces son the son is known as *Pāṇḍusopāka*. He earns his livelihood from bamboo work. And if a *Niṣāda* produces a son from a *Vaideha* woman the son is known as *Āhiṇḍika*. (37) A *Sopāka* son is born from *Cāṇḍāla* father and *Pukkasa* mother. He is an executioner by profession and condemned by noble men. (38) From a *Niṣāda* mother and *Cāṇḍāla* father *Antyāvasāyī* son is born. He lives and works on cremation grounds and is worse

संकरे जातयस्त्वेताः पितृमातृप्रदर्शिताः।
प्रच्छन्ना वा प्रकाशा वा वेदितव्याः स्वकर्मभिः ॥ ४० ॥
सजातिजानन्तरजाः षट् सुता द्विजधर्मिणः।
शूद्राणां तु सधर्माणः सर्वेऽपध्वंसजाः स्मृताः ॥ ४१ ॥
तपोबीजप्रभावैस्तु ते गच्छन्ति युगे युगे।
उत्कर्षं चापकर्षं च मनुष्येष्विह जन्मतः ॥ ४२ ॥
शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः।
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥ ४३ ॥
पौण्ड्रकाश्चौड्रद्रविडाः काम्बोजा यवनाः शकाः।
पारदाः पह्लवाश्चीनाः किराता दरदाः खशाः ॥ ४४ ॥
मुखबाहूरुपज्जानां या लोके जातयो बहिः।
म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवःस्मृताः ॥ ४५ ॥

than even a *Cāṇḍāla*. (39) The above races of intermingled birth based on mother and father have been enumerated. About others whether born openly or secretly one should know according to their professional act. (40) The progeny of three twice-borns from the women of their own castes and one immediately lower— these six are entitled for cognition as twice-born but the people born of a superior mother and *Śūdra* father through *Pratiloma* system will be regarded as *Śūdra* itself. (41) These above mentioned (six types) persons due to the effect of their penances and semen as it may be, go on either transcending and sublimating or descending or falling according to their birth among men, in every age. (42) All these *Kṣatriya* castes went on gradually abandoning their prescribed sacraments and not entertaining *Brāhmaṇas* reached *Śūdrahood.* (43) *Pauṇḍraka, Audra, Draviḍa, Kamboja, Yavana, Śaka, Pārada, Bahlava, Cīna, Kīrāta, Darada* and *Khaśa* (degenerated varieties of *Kṣatriyas*). (44) Such degeneration took place in all the four castes originated from the mouth, arms, thighs and feet are known as *Dasyu* whether they speak *Mleccha* language or the *Ārya* language. (45)

ये द्विजानामपसदा ये चापध्वंसजाः स्मृताः।
ते निन्दितैर्वर्तयेयुर्द्विजानामेव कर्मभिः॥ ४६॥
सूतानामश्वसारथ्यमम्बष्ठानां चिकित्सनम्।
वैदेहकानां स्त्रीकार्यं मागधानां वणिक्पथः॥ ४७॥
मत्स्यघातो निषादानां तष्टिस्त्वायोगवस्य च।
मेदान्ध्रचुञ्चुमद्गूनामारण्यपशुहिंसनम् ॥ ४८॥
क्षत्रुग्रपुक्कसानां तु बिलौको वधबन्धनम्।
धिग्वणानां चर्मकार्यं वेणानांभाण्डवादनम्॥ ४९॥
चैत्यद्रुमश्मशानेषु शैलेषूपवनेषु च।
वसेयुरेते विज्ञाना वर्तयन्तः स्वकर्मभिः॥ ५०॥
चण्डालश्वपचानांतु बहिर्ग्रामात्प्रतिश्रयः।
अपपात्राश्च कर्तव्या धनमेषां श्वगर्दभम्॥ ५१॥
वासांसि मृतचेलानि भिन्नभाण्डेषु भोजनम्।
कार्ष्णायसमलंकारः परिव्रज्या च नित्यशः॥ ५२॥

The *Apasadas* (born through *Anuloma* system) and *Apadhwaṁsa* (born through *Pratiloma* system) should adopt their livelihood prescribed for twice-borns but which are censurable. (46) Charioting is allotted for *Sūta* and grooming the horses also. Medical services for *Ambaṣṭha*. Looking after gynaeceum for *Vaidehakas* and business for *Māgadhas*. (47) Fishing for *Niṣādas*, carpentry for *Āyogavas* and hunting wild animals for *Meda*, *Āndhra*, *Cuñcu* and *Madgus*. (48) The profession for *Kṣattā*, *Ugra* and *Pukkasa* is prescribed to be catching reptiles from their holes and killing them. For *Dhigvaṇas* leather work and for *Veṇas* playing musical instruments made of metals. (49) These above mentioned people should make their abode beneath a big tree out of the village, on cremation grounds, mountains or groves and do their business. (50) The *Cāṇḍālas* and *Śvapacas* should live out of the village; have earthen utensils with dogs and asses as their only property. (51) They are allowed to wear cloth taken from over the dead bodies; take food in broken utensils; wear iron ornaments and lead nomadic life. (52)

न तैः समयमन्विच्छेत्पुरुषो धर्ममाचरन्।
व्यवहारो मिथस्तेषां विवाहः सदृशैः सह॥ ५३॥
अन्नमेषां पराधीनं देयं स्याद्भिन्नभाजने।
रात्रौ न विचरेयुस्ते ग्रामेषु नगरेषु च॥ ५४॥
दिवा चरेयुः कार्यार्थं चिह्निता राजशासनैः।
अबान्धवं शवं चैव निर्हरेयुरिति स्थितिः॥ ५५॥
वध्यांश्च हन्युः सततं यथाशास्त्रं नृपाज्ञया।
वध्यवासांसि गृह्णीयुः शय्याश्चाभरणानि च॥ ५६॥
वर्णापेतमविज्ञातं नरं कलुषयोनिजम्।
आर्यरूपमिवानार्यं कर्मभिः स्वैर्विभावयेत्॥ ५७॥
अनार्यता निष्ठुरता क्रूरता निष्क्रियात्मता।
पुरुषं व्यञ्जयन्तीह लोके कलुषयोनिजम्॥ ५८॥
पित्र्यं वा भजते शीलं मातुर्वोभयमेव वा।
न कथंचन दुर्योनिः प्रकृतिं स्वां नियच्छति॥ ५९॥

A religious minded person should not make any conversation with them. All their transactions and social relations like marriage should be confined within themselves. (53) They should be served food in their broken plates. They should not move around the villages or towns during night. (54) They should carry on them a specific mark prescribed by the king, move around the villages only in day time and carry the dead bodies of orphans out of the villages. This is the scriptural injunction. (55) It is the scriptural duty of the *Cāṇḍālas* to kill those who are sentenced to death under the orders of the king. They should take over the clothings, beddings and ornaments of the dead person. (56) A man should be identified by his actions that he has been from a lowly origin even though physically he may look like a highbred particularly when there is no first hand knowledge about his identity. (57) Meanness, hard-heartedness, cruelty and inactiveness indicate that the person is from a lowly caste. (58) Such persons inherit the characteristics of their father or mother or both. But a lowly born person can never hide his nature a

कुले मुख्येऽपि जातस्य यस्य स्याद्योनिसंकरः।
संश्रयत्येव तच्छीलं नरोऽल्पमपि वा बहु॥ ६०॥
यत्र त्वेते परिध्वंसाज्जायन्ते वर्णदूषकाः।
राष्ट्रिकैः सह तद्राष्ट्रं क्षिप्रमेव विनश्यति॥ ६१॥
ब्राह्मणार्थे गवार्थे वा देहत्यागोऽनुपस्कृतः।
स्त्रीबालाभ्युपपत्तौ च बाह्यानां सिद्धिकारणम्॥ ६२॥
अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः॥ ६३॥
शूद्रायां ब्राह्मणाज्जाता श्रेयसा चेत्प्रजायते।
अश्रेयात् श्रेयसीं जातिं गच्छत्यासप्तमाद्युगात्॥ ६४॥
शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम्।
क्षत्रियाज्जातमेवं तु विद्याद्वैश्यात्तथैव च॥ ६५॥
अनार्यायां समुत्पन्नो ब्राह्मणात्तु यदृच्छया।
ब्राह्मण्यामप्यनार्यात्तु श्रेयस्त्वं क्वेति चेद्भवेत्॥ ६६॥

low born as he is. (59) Even if a person is born in a high family but as the result of intermingling of castes, he is bound to inherit the congenital traits a little more or a little less. (60) A country in which such bastards contaminating both the families are born, is bound to perish soon alongwith its inhabitants. (61) It is a golden opportunity for those who have been born through *Pratiloma* system to sacrifice their lives in the cause of *Brāhmaṇa*, cow, women and children at the time of crisis. (62) Non-violence, truthfulness, non-stealing, purity (internal and external) and sense control are the general *Dharma* in brief for all the four castes—so said Manu. (63) If a girl is born from a *Brāhmaṇa* father and *Śūdra* mother, if she is married again to a *Brāhmaṇa* and gives birth to a daughter; if this process goes on continuing, the child born in seventh generation becomes a pure *Brāhmaṇa* in every respect. (64) Just as a *Śūdra* becomes *Brāhmaṇa* and *Brāhmaṇa* a *Śūdra* similarly a child born of a *Śūdra* mother from a *Kṣatriya* or *Vaiśya* father gradually becomes *Kṣatriya* or *Vaiśya*. (65) If a question arises that who is superior between

जातो नार्यामनार्यायामार्यादार्यो भवेद्गुणैः।
जातोऽप्यनार्यादार्यायामनार्य इति निश्चयः॥ ६७॥
तावुभावप्यसंस्कार्याविति धर्मो व्यवस्थितः।
वैगुण्याज्जन्मनः पूर्व उत्तरः प्रतिलोमतः॥ ६८॥
सुबीजं चैव सुक्षेत्रे जातं संपद्यते यथा।
तथार्याज्जात आर्यायां सर्वं संस्कारमर्हति॥ ६९॥
बीजमेके प्रशंसन्ति क्षेत्रमन्ये मनीषिणः।
बीजक्षेत्रे तथैवान्ये तत्रेयं तु व्यवस्थितिः॥ ७०॥
अक्षेत्रे बीजमुत्सृष्टमन्तैरव विनश्यति।
अबीजकमपि क्षेत्रं केवलं स्थण्डिलं भवेत्॥ ७१॥
यस्माद्बीजप्रभावेण तिर्यग्जा ऋषयोऽभवन्।
पूजिताश्च प्रशस्ताश्च तस्माद्बीजं प्रशस्यते॥ ७२॥

a child born of *Śūdra* mother and *Brāhmaṇa* father and a *Brāhmaṇa* mother and *Śūdra* father—(66) The child born of a *Śudra* woman from a *Brāhmaṇa* father will be certainly better in qualities inherited from father's side than a child born of a *Brāhmaṇa* woman from a *Śūdra* father. This is a decided fact. (67) Both these types of persons do not deserve brahmanical *Saṁskāras* like sacred thread—this is the established *Dharma*. The first (son of a *Brāhmaṇa* father and *Śūdra* mother) should not be sacramented because of his contaminated birth and the other (*Śūdra* father and *Brāhmaṇa* mother) because of being born through *Pratiloma* process. (68) Just as a good crop comes if superior type of seed is sown in a well prepared field similarly only a boy born from *Brāhmaṇa* parents deserves all sacraments.(69) There are some who recommend seed while others recommend field while still others the both. In this respect following is the rule. (70) If the seed is sown in a barren land it will be destroyed before maturity and if the seed is not at all sown the land will remain just barren. (71) Since there had been many *Ṛṣis* born in subhuman species (*Jaḍa* Bharata etc.) yet due to the prominence of semen they were adored and regarded as superiormost. So

अनार्यमार्यकर्माणमार्यं चानार्यकर्मिणम्।
सम्प्रधार्याब्रवीद्धाता न समौ नासमाविति॥ ७३॥
ब्राह्मणा ब्रह्मयोनिस्था ये स्वकर्मण्यवस्थिताः।
ते सम्यगुपजीवेयुः षट् कर्माणि यथाक्रमम्॥ ७४॥
अध्यापनमध्ययनं यजनं याजनं तथा।
दानं प्रतिग्रहश्चैव षट्कर्माण्यग्रजन्मनः॥ ७५॥
षण्णां तु कर्मणामस्य त्रीणि कर्माणि जीविका।
याजनाध्यापने चैव विशुद्धाच्च प्रतिग्रहः॥ ७६॥
त्रयो धर्मा निवर्तन्ते ब्राह्मणात्क्षत्रियं प्रति।
अध्यापनं याजनं च तृतीयश्च प्रतिग्रहः॥ ७७॥
वैश्यं प्रति तथैवैते निवर्तेरन्निति स्थितिः।
न तौ प्रति हि तान्धर्मान्मनुराह प्रजापतिः॥ ७८॥
शस्त्रास्त्रभृत्त्वं क्षत्रस्य वणिक्पशुकृषिर्विशः।
आजीवनार्थं धर्मस्तु दानमध्ययनं यजिः॥ ७९॥

the seed plays important part. (72) A *Śūdra* performing the duties of a *Brāhmaṇa* and a *Brāhmaṇa* behaving like a *Śūdra*—in regard of the two Brahmā gave decision that they are neither equal nor unequal. (73) The *Brāhmaṇas* who are *Brāhmaṇa* by their birth and action both and always do their prescribed duties should perform the following six types of *Karmas*. (74) (The word 'ब्रह्मयोनिष्ठ' has been defined by Kullūka as 'ब्रह्मनिष्ठ'. It is not acceptable as the context does not permit. Teaching, learning, performing sacrifices and officiating as priest in the sacrifices done by others, giving charity and accepting donations are the six rites prescribed for the *Brāhmaṇas*). (75) The three out of these six (teaching, working as officiating priest and accepting donations from twice born) are meant for their livelihood. (76) These three are out of the list for *Kṣatriyas*. (77) Similarly *Vaiśyas* are also not authorised for the three *Karmas* as Prajāpati Manu has debarred them from these three. (78) A *Kṣatriya* must hold weapons and a *Vaiśya* should do agriculture work and rearing cattle for livelihood. Their duty is to give charity (to the

वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम्।
वार्ता कर्मैव वैश्यस्य विशिष्टानि स्वकर्मसु॥८०॥
अजीवंस्तु यथोक्तेन ब्राह्मणः स्वेन कर्मणा।
जीवेत्क्षत्रियधर्मेण, स ह्यस्य प्रत्यनन्तरः॥८१॥
उभाभ्यामप्यजीवंस्तु कथं स्यादिति चेद्भवेत्।
कृषिगोरक्षमास्थाय जीवेद्वैश्यस्य जीविकाम्॥८२॥
वैश्यवृत्त्यापि जीवंस्तु ब्राह्मणः क्षत्रियोऽपि वा।
हिंसाप्रायां पराधीनां कृषिं यत्नेन वर्जयेत्॥८३॥
कृषिं साध्विति मन्यन्ते सा वृत्तिः सद्विगर्हिता।
भूमिं भूमिशयांश्चैव हन्ति काष्ठमयोमुखम्॥८४॥
इदं तु वृत्तिवैकल्यात्त्यजतो धर्मनैपुणम्।
विट्पण्यमुद्धृतोद्धारं विक्रेयं वित्तवर्धनम्॥८५॥
सर्वान्रसानपोहेत कृतान्नं च तिलैः सह।
अश्मनो लवणं चैव पशवो ये च मानुषाः॥८६॥

Brāhmaṇas), to study scriptures and perform sacrifices. (79) The Vedic studies for *Brāhmaṇas*, the safeguarding of subjects for *Kṣatriya* and business for *Vaiśya* are special duties among their prescribed ones. (80) If a *Brāhmaṇa* finds it impossible to live by his own means of livelihood he may adopt the *Kṣatriya Dharma* as an alternative since it is nearest from his own *Dharma*. (81) If it becomes impossible to maintain himself even with the livelihood of both, then he should adopt the agriculture and cattle rearing prescribed for *Vaiśyas*. (82) Even if a *Brāhmaṇa* or a *Kṣatriya* goes for the livelihood of a *Vaiśya* he should avoid agriculture which involves violence and depends on others (bullocks etc.). (83) Few are of the opinion that agriculture is a job worth doing and good yet noble persons condemn it since plough etc., destroy the earth and living beings therein. (84) If for any reason *Brāhmaṇa* and *Kṣatriya* abandon their prescribed livelihood and go for that of the *Vaiśya,* in that case they may do business in commodities other than fixed for *Vaiśyas*, in order to multiply their wealth. (85) A *Brāhmaṇa* or *Kṣatriya* must not do business in all the *Rasas*, confectionary,

सर्वं च तान्तवं रक्तं शाणक्षौमाविकानि च।
अपि चेत्स्युररक्तानि फलमूले तथौषधीः॥ ८७॥
अपः शस्त्रं विषं मांसं सोमं गन्धांश्च सर्वशः।
क्षीरं क्षौद्रं दधि घृतं तैलं मधु गुडं कुशान्॥ ८८॥
आरण्यांश्च पशून्सर्वान्दंष्ट्रिणश्च वयांसि च।
मद्यं नीलिं च लाक्षां च सर्वांश्चैकशफांस्तथा॥ ८९॥
काममुत्पाद्य कृष्यां तु स्वयमेव कृषीवलः।
विक्रीणीत तिलाञ्छूद्रान्धर्मार्थमचिरस्थितान्॥ ९०॥
भोजनाभ्यञ्जनाद्दानाद्यदन्यत्कुरुते तिलैः।
कृमिभूतः श्वविष्ठायां पितृभिः सह मज्जति॥ ९१॥
सद्यः पतति मांसेन लाक्षया लवणेन च।
त्र्यहेण शूद्रो भवति ब्राह्मणः क्षीरविक्रयात्॥ ९२॥

sesamum seeds, stones, salt, animals and human beings (in the form of slaves). (86) All varieties of cloth, red colour, jute cloth and woolen cloth even if not dyed, fruits, roots and medicinal herbs (87) Water, weapons, poison, flesh, *Somarasa*, all types of fragrance, milk, curd, honey, ghee, oil, bee-wax, molasses and *Kuśa*. (88) All wild animals, animals having jaws, birds, wine, blue colour, lac, and single hoof animals. (No business in all these things is allowed for *Brāhmaṇas* and *Kṣatriyas*. (89) (A *Brāhmaṇa* or *Kṣatriya* if goes for agriculture and does farming of sesamum as emergency measure) should harvest the sesamum and sell it without much delay for some religious purposes. (In most of the editions of *Manusmṛti* 'तिलाञ्छूद्रान्' version is found but Kullūka suggested 'तिलान्मिश्रान्' and he gave the meaning also accordingly. But since sesamum cannot be mixed with any other variety of foodgrains so the explanation given by Kullūka seems to be impractical. It appears that there were some specific variety of *Tila* called *Śūdratila* which has been referred to in this verse). (90) One who uses *Tila* for a purpose other than eating, anointing and giving charity is reborn alongwith his manes as worm and lives in the excreta of dogs. (91) If a *Brāhmaṇa*

इतरेषां तु पण्यानां विक्रयादिह कामतः।
ब्राह्मणः सप्तरात्रेण वैश्यभावं नियच्छति॥ ९३॥
रसा रसैर्निमातव्या न त्वेव लवणं रसैः।
कृतान्नं चाकृतान्नेन तिला धान्येन तत्समाः॥ ९४॥
जीवेदेतेन राजन्यः सर्वेणाप्यनयं गतः।
न त्वेव ज्यायसीं वृत्तिमभिमन्येत कर्हिचित्॥ ९५॥
यो लोभादधमो जात्या जीवेदुत्कृष्टकर्मभिः।
तं राजा निर्धनं कृत्वा क्षिप्रमेव प्रवासयेत्॥ ९६॥
वरं स्वधर्मो विगुणो न पारक्यः स्वनुष्ठितः।
परधर्मेण जीवन्हि सद्यः पतति जातितः॥ ९७॥
वैश्योऽजीवन्स्वधर्मेण शूद्रवृत्त्यापि वर्तयेत्।
अनाचरन्नकार्याणि निवर्तेत च शक्तिमान्॥ ९८॥

sells flesh, lac or salt, he instantly falls from his Brahmanhood. By selling milk for three consecutive days he becomes a *Śūdra*. (92) By selling things other than the enumerated ones with his own free will for seven days he stoops down to *Vaiśyahood*. (93) They could barter any *Rasa* in exchange of any other *Rasa* but not the salt in either way. The barter of cooked food with uncooked and sesamum with any other foodgrain equal in weight is allowed. (94) A *Kṣatriya* should fulfil his bodily requirements through the above mentioned means of livelihood but in no case he should go for the means of livelihood of *Brāhmaṇas*—not even in a time of crisis. (95) If any person belonging to a lower class adopts the means of higher classes due to greed or any other reason the king should confiscate all his possessions and exile him from the country instantly. (96) One's own *Dharma* even though devoid of merits is better than even well performed *Dharma* of others. A person living in others' *Dharmas* instantly falls from his caste. (97) If a *Vaiśya* fails to maintain himself from the livelihood prescribed for him, he may go for that of a *Śūdra*. There too he should not do any act unworthy of doing. And when again he comes to normalcy he

अशक्नुवंस्तु शूश्रूषां शूद्रः कर्तुं द्विजन्मनाम्।
पुत्रदारात्ययं प्राप्तो जीवेत्कारुककर्मभिः॥ ९९ ॥
यैः कर्मभिः प्रचरितैः शुश्रूष्यन्ते द्विजातयः।
तानि कारुककर्माणि शिल्पानि विविधानि च॥ १००॥
वैश्यवृत्तिमनातिष्ठन्ब्राह्मणः स्वे पथि स्थितः।
अवृत्तिकर्षितः सीदन्निमं धर्मं समाचरेत्॥ १०१॥
सर्वतःप्रतिगृह्णीयाद् ब्राह्मणस्त्वनयं गतः।
पवित्रंदुष्यतीत्येतद्धर्मतो नोपपद्यते॥ १०२॥
नाध्यापनाद्याजनाद्वा गर्हिताद्वा प्रतिग्रहात्।
दोषो भवति विप्राणां ज्वलनाम्बुसमा हि ते॥ १०३॥
जीवितात्ययमापन्नो योऽन्नमत्ति यतस्ततः।
आकाशमिव पङ्केन न स पापेन लिप्यते॥ १०४॥
अजीगर्तः सुतं हन्तुमुपासर्पद् बुभुक्षितः।
न चालिप्यत पापेन क्षुत्प्रतीकारमाचरन्॥ १०५॥

should give it up. (98) If a *Śūdra* is unable to maintain himself through the services of twice-borns he may adopt the profession of a *Kāruka* (carpentry etc.) if he finds that his wife and sons are dying of hunger. (99) Even in that profession he may do only that through which he can render services to the twice-borns. (100) If a *Brāhmaṇa* treading his own path of action, cannot adopt the profession of a *Vaiśya* and he is deprived of any other means. He may do the following things. (101) If a *Brāhmaṇa* is in crisis he may accept charity from any person even otherwise prohibited. Because a pure thing is ever contaminated—is nowhere found in *Dharmaśāstras*. (102) Even by teaching an unworthy disciple or working as an officiating priest in the sacrifice of even a *Śūdra*, a *Brāhmaṇa* is never contaminated as he is innately pure like fire and water. (103) A *Brāhmaṇa* when his life is in danger, if takes food from even a *Śūdra* or the likes, gets never impure as sky is never tainted with the mud. (104) The hungry Ajīgarta was prepared to kill his own son to remove his hunger yet was not tainted with sin. (105)

श्वमांसमिच्छन्नार्तोऽत्तुं धर्माधर्मविचक्षणः।
प्राणानां परिरक्षार्थं वामदेवो न लिप्तवान्॥ १०६॥
भरद्वाजः क्षुधार्तस्तु सपुत्रो विजने वने।
बह्वीर्गाः प्रतिजग्राह वृधोस्तक्ष्णो महातपाः॥ १०७॥
क्षुधार्तश्चात्तुमभ्यागाद्विश्वामित्रः श्वजाघनीम् ।
चण्डालहस्तादादाय धर्माधर्मविचक्षणः॥ १०८॥
प्रतिग्रहाद्याजनाद्वा तथैवाध्यापनादपि।
प्रतिग्रहः प्रत्यवरः प्रेत्य विप्रस्य गर्हितः॥ १०९॥
याजनाध्यापने नित्यं क्रियेते संस्कृतात्मनाम्।
प्रतिग्रहस्तु क्रियते शूद्रादप्यन्त्यजन्मनः॥ ११०॥
जपहोमैरपैत्येनो याजनाध्यापनैः कृतम्।
प्रतिग्रहनिमित्तं तु त्यागेन तपसैव च॥ १११॥
शिलोञ्छमप्याददीत विप्रोऽजीवन्यतस्ततः।
प्रतिग्रहाच्छिलः श्रेयांस्ततोऽप्युञ्छः प्रशस्यते॥ ११२॥

Vāmadeva who was expert in defining *Dharma* and *Adharma* was ready to eat the flesh of a dog in order to save his life and was not at all tainted. (106) Bharadwāja alongwith his son in a deserted forest, when suffering from starvation accepted in charity so many cows from a carpenter named Vṛdhu. (107) Viśwāmitra, an expert in religious affairs, when acutely suffered from starvation intended to eat the thigh flesh of a dog from the hands of a *Cāṇḍāla*. (108) Accepting charities, officiating in sacrifices and teaching—out of these three, taking charity is the worst. Particularly the charity from a *Śudra* is condemned in the world and causes hell after death. (109) Officiating in the sacrifices and teaching *Veda* is possible only with the twice-borns but charity can be taken even from *Śūdras* and *Cāṇḍālas* and so it is prohibited. (110) Through *Japa* and *Homa*; the sin incurred by priesthood and teaching is rectified but the sin accruing from taking charity is wiped only through renunciation and penance. (111) It is better to live on *Śila* or *Uñccha* than to accept charity. In case one is unable to earn

सीदद्भिः कुप्यमिच्छद्भिर्धने वा पृथिवीपतिः।
याच्यः स्यात्स्नातकैर्विप्रैरदित्संस्त्यागमर्हति॥ ११३॥
अकृतं च कृतात्क्षेत्राद्गौरजाविकमेव च।
हिरण्यं धान्यमन्नं च पूर्वं पूर्वमदोषवत्॥ ११४॥
सप्त वित्तागमा धर्म्या दायो लाभः क्रयो जयः।
प्रयोगः कर्मयोगश्च सत्प्रतिग्रह एव च॥ ११५॥
विद्या शिल्पं भृतिः सेवा गोरक्ष्यं विपणिः कृषिः।
धृतिर्भैक्ष्यं कुसीदं च दश जीवनहेतवः॥ ११६॥
ब्राह्मणः क्षत्रियो वापि वृद्धिं नैव प्रयोजयेत्।
कामं तु खलु धर्मार्थं दद्यात्पापीयसेऽल्पिकाम्॥ ११७॥

his livelihood through any other means he should go for *Śila*. *Śila* is far better than the charity and *Uñccha* is still better. (When the farmer has removed the crops from the field—to pick up the remaining ears from the field is *Śila*. When even ears have been collected by the farmer and there remain a few grains scattered—picking it one by one is *Uñccha*). (112) A *Brāhmaṇa* suffering from hunger alongwith his family may approach the king for wealth and grains etc., in order to perform *Yajña*. If the king declines the *Brāhmaṇa* should abandon him. (113) In regard of accepting charity, untilled land is better than the prepared one; similarly among cow, goat, sheep, gold, grains and cooked food, the formers are less demerited than the latter ones. (114) There are seven righteous means to acquire wealth—inheriting, chance gain, purchasing, winning, lending on interest or investing in business and agriculture etc. (115) *Vidyā* (teaching religious or secular subjects), *Śilpa*, craftmanship. *Bhṛti* (maintenance allowance), *Sevā* (paid or hired service), cow rearing, business, agriculture, *Dhṛti* (contentment), begging and money lending—these ten are the ways for maintaining life. (116) *Brāhmaṇas* and *Kṣatriyas* are advised not to charge interest but even if a sinner wants to borrow some little money they should lend it on nominal interest. (117)

चतुर्थमाददानोऽपि क्षत्रियो भागमापदि।
प्रजा रक्षेत्परं शक्त्या किल्विषात्प्रतिमुच्यते॥ ११८॥
स्वधर्मो विजयस्तस्य नाहवे स्यात्पराङ्मुखः।
शस्त्रेण वैश्यान्रक्षित्वा धर्म्यमाहारयेद्बलिम्॥ ११९॥
धान्येऽष्टमं विशां शुल्कं विंशं कार्षापणावरम्।
कर्मोपकरणाः शूद्राः कारवः शिल्पिनस्तथा॥ १२०॥
शूद्रस्तु वृत्तिमाकाङ्क्षन्क्षत्रमाराधयेद्यदि।
धनिनं वाप्युपाराध्य वैश्यं शूद्रो जिजीविषेत्॥ १२१॥
स्वर्गार्थमुभयार्थं वा विप्रानाराधयेत्तु सः।
जातब्राह्मणशब्दस्य सा ह्यस्य कृतकृत्यता॥ १२२॥
विप्रसेवैव शूद्रस्य विशिष्टं कर्म कीर्त्यते।
यदतोऽन्यद्धि कुरुते तद्भवत्यस्य निष्फलम्॥ १२३॥
प्रकल्प्या तस्य तैर्वृत्तिः स्वकुटुम्बाद्यथार्हतः।
शक्तिं चावेक्ष्य दाक्ष्यं च भृत्यानां च परिग्रहम्॥ १२४॥

In a time of crisis there is nothing wrong if a king charges one fourth of the product provided he protects them sincerely. Doing so he is freed from the sin of excessive taxation. (118) The *Swadharma* of a king is winning victory. In no case he should turn face from the battle. Through his weapons he should protect *Vaiśyas* and charge only due taxes. (119) In emergency periods he should charge one eighth of food grains from the *Vaiśyas* and in currency one twentieth. Physical work as tax should be extracted from the *Śūdras*, carpenters and other craftsmen. (120) If a *Śūdra* could not maintain his family by serving *Brāhmaṇas* he may serve a *Kṣatriya* and even if that way he cannot pull on he may serve even a *Vaiśya* for maintaining his life. (121) For the sake of heaven or heaven and this world both, a *Śūdra* should serve *Brāhmaṇas* only. By serving *Brāhmaṇas* the very purpose of his life is attained. (122) The service of a *Brāhmaṇa* is the only duty prescribed for a *Śūdra*. (123) The *Brāhmaṇa* employer should mark capacity, skill, family expenditure of the employed *Śūdra* and then he should make necessary arrangements for that *Śūdra* from his (*Brāhmaṇas*) family resources. (124)

उच्छिष्टमन्नं दातव्यं जीर्णानि वसनानि च।
पुलाकाश्चैव धान्यानां जीर्णाश्चैव परिच्छदाः॥ १२५॥
न शूद्रे पातकं किंचिन्न च संस्कारमर्हति।
नास्याधिकारो धर्मेऽस्ति न धर्मात्प्रतिषेधनम्॥ १२६॥
धर्मेप्सवस्तु धर्मज्ञाः सतां वृत्तमनुष्ठिताः।
मन्त्रवर्ज्यं न दुष्यन्ति प्रशंसां प्राप्नुवन्ति च॥ १२७॥
यथायथा हि सद्वृत्तमातिष्ठत्यनसूयकः।
तथातथेमं चामुं च लोकं प्राप्नोत्यनिन्दितः॥ १२८॥
शक्तेनापि हि शूद्रेण न कार्यो धनसंचयः।
शूद्रो हि धनमासाद्य ब्राह्मणानेव बाधते॥ १२९॥
एते चतुर्णां वर्णानामापद्धर्माः प्रकीर्तिताः।
यान्सम्यगनुतिष्ठन्तो व्रजन्ति परमां गतिम्॥ १३०॥
एष धर्मविधिः कृत्स्नश्चातुर्वर्ण्यस्य कीर्तितः।
अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम्॥ १३१॥

The food-refuses, old clothes, hollow grains and the rejected articles like beds and wrappers etc., should be given to the *Śūdra* for his use. (125) No sin occurs to a *Śūdra*. No sacrament is necessary for him nor is he entitled for *Dharma* and at the same time he is not denied of practising *Dharma*. (126) The *Śūdras* who know *Dharma* and are established on the path of righteous living, if desire to perform and practise *Dharma*, there is nothing wrong if they do it but without reciting *Mantra*; on the contrary they deserve all praises. (127) The guileless *Śūdra* who is always on the path of noble ones as he goes on continuing on that path, he attains this world as well as the otherworld. (128) A *Śūdra* even if capable of earning and hoarding money, should not do so. Because after having money he bothers only a *Brāhmaṇa*. (129) This is all said, about the duties of all the four castes in a crisis period observing which they obtain the supreme state. (130) This much is the complete way of the *Dharma* which all the four castes should follow. Hereafter I will tell you about the expiatory steps. (131)

Thus ends chapter X in Manusmṛti.

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Chapter XI

सांतानिकं यक्ष्यमाणमध्वगं सर्ववेदसम्।
गुर्वर्थं पितृमात्रर्थं स्वाध्यायार्थ्युपतापिनः॥ १॥
नवैतान्स्नातकान्विद्याद्ब्राह्मणान्धर्मभिक्षुकान्।
निःस्वेभ्यो देयमेतेभ्यो दानं विद्याविशेषतः॥ २॥
एतेभ्यो हि द्विजाग्र्येभ्यो देयमन्नं सदक्षिणम्।
इतरेभ्यो बहिर्वेदी कृतान्नं देयमुच्यते॥ ३॥
सर्वरत्नानि राजा तु यथार्हं प्रतिपादयेत्।
ब्राह्मणान्वेदविदुषो यज्ञार्थं चैव दक्षिणाम्॥ ४॥
कृतदारोऽपरान्दारान्भिक्षित्वा योऽधिगच्छति।
रतिमात्रं फलं तस्य द्रव्यदातुस्तु संततिः॥ ५॥

Those who are desirous of progeny, desirous of performing *Yajña,* travellers, those who have given their all as *Dakṣiṇā*, those who desire money for the maintenance of their *Guru* and parents, those who require money to continue their studies and sick ones—these nine types of *Brāhmaṇa* graduates are regarded as *Dharmabhikṣuka* (religious mendicants). If they are poor and absolutely without money, they should be given charity in consideration of the standard of their knowledge. (1-2) For these nine types of twice-borns the food should be given in cooked form and with *Dakṣiṇā* within *Vedī* while for others it should be given out of the *Vedī* (a quadrangular platform meant for performing *Pūjā*). (3) The king should give all gems and money required for performing sacrifices, alongwith *Dakṣiṇā* to deserving *Brāhmaṇas* expert in *Vedic* lores. (4) If a married *Brāhmaṇa* gets money by begging and marries other woman or

धनानि तु यथाशक्ति विप्रेषु प्रतिपादयेत्।
वेदवित्सु विविक्तेषु प्रेत्य स्वर्गं समश्नुते॥ ६ ॥
यस्य त्रैवार्षिकं भक्तं पर्याप्तं भृत्यवृत्तये।
अधिकं वापि विद्येत स सोमं पातुमर्हति॥ ७ ॥
अतः स्वल्पीयसि द्रव्ये यः सोमं पिबति द्विजः।
स पीतसोमपूर्वोऽपि न तस्याप्नोति तत्फलम्॥ ८ ॥
शक्तः परजने दाता स्वजने दुःखजीविनि।
मध्वापातो विषास्वादः स धर्मप्रतिरूपकः॥ ९ ॥
भृत्यानामुपरोधेन यत्करोत्यौर्ध्वदेहिकम्।
तद्भवत्यसुखोदर्कं जीवतश्च मृतस्य च॥ १०॥
यज्ञश्चेत्प्रतिरुद्धः स्यादेकेनाङ्गेन यज्वनः।
ब्राह्मणस्य विशेषेण धार्मिके सति राजनि॥ ११॥
यो वैश्यः स्याद्बहुपशुर्हीनक्रतुरसोमपः।
कुटुम्बात्तस्य तद् द्रव्यमाहरेद्यज्ञसिद्धये॥ १२॥

women, he gets only sexual satisfaction and the progeny from such woman is that of the donor. (5) One who gives money according to his capacity to the *Brāhmaṇas* who are expert in the *Vedic* lores and not attached to their wife and children, goes to the heaven after death. (6) One who possesses wealth enough to maintain himself and the servants for three years or more becomes entitled for drinking *Soma*. (7) If a twice born possesses less and still performs *Yajña* and drinks *Soma*, he does not get the fruits of taking *Soma* even though he might have taken it in the past more than once. (8) Even though being capable if one does not help his kith and kin suffering from poverty and gives charity to others is only a snob. It looks like *Dharma* but really it is not so just like something that appears like honey but tastes like poison. (9) One who neglecting his dependents, does something for the other world, gets no pleasure here or hereafter. (10) If a *Brāhmaṇa* performs *Yajña* and it remains incomplete by one portion of the *Yajña* particularly when the king is righteous and there is a *Vaiśya* rich with cattle but he has not

आहरेत्त्रीणि वा द्वे वा कामं शूद्रस्य वेश्मनः।
न हि शूद्रस्य यज्ञेषु कश्चिदस्ति परिग्रहः॥ १३॥
योऽनाहिताग्निः शतगुरयज्वा च सहस्रगुः।
तयोरपि कुटुम्बाभ्यामाहरेदविचारयन्॥ १४॥
आदाननित्याच्चादातुराहरेदप्रयच्छतः।
तथा यशोऽस्य प्रथते धर्मश्चैव प्रवर्धते॥ १५॥
तथैव सप्तमे भक्ते भक्तानि षडनश्नता।
अश्वस्तनविधानेन हर्तव्यं हीनकर्मणः॥ १६॥
खलात्क्षेत्रादगाराद्वा यतो वाप्युपलभ्यते।
आख्यातव्यं तु तत्तस्मै पृच्छते यदि पृच्छति॥ १७॥
ब्राह्मणस्वं न हर्तव्यं क्षत्रियेण कदाचन।
दस्युनिष्क्रिययोस्तु स्वमजीवन्हर्तुमर्हति॥ १८॥

performed any *Yajña* and did not drink *Soma*, from the family of that *Vaiśya* the paucity of resources should be made good. (11-12) If the *Yajña* is incomplete by two or more limbs it should be completed by taking money forcibly from a *Śūdra* if he is rich since a *Śūdra* has nothing to do with *Yajña* as such. (13) One who maintains one hundred cows and does not do *Agnihotra* or one who maintains one thousand cows and does not perform *Yajña*—from their families the necessary sum may be taken without having a second thought. (14) If a *Brāhmaṇa* takes donation everyday and never gives any charity—from him the required sum may be taken even without his consent. By doing so his fame (who takes money by force) and *Dharma* both get enriched. (15) If a hungry person starving for six times and has nothing to satisfy his hunger at the seventh time also can go to the house of a person of censurable actings and even steal eatables (sufficient for one time). (16) If somebody steals grains from barn, field or even house wherever he gets it, and if the owner makes enquiry he should admit his fault and tell the truth. (17) A *Kṣatriya* or *Vaiśya* should never take any belonging of a *Brāhmaṇa*. If a *Brāhmaṇa* or *Kṣatriya* are deviated from their

योऽसाधुभ्योऽर्थमादाय साधुभ्यः संप्रयच्छति।
स कृत्वा प्लवमात्मानं संतारयति तावुभौ॥ १९॥
यद्धनं यज्ञशीलानां देवस्वं यद्विदुर्बुधाः।
अयज्वनां तु यद्वित्तमासुरस्वं तदुच्यते॥ २०॥
न तस्मिन्धारयेद्दण्डं धार्मिकः पृथिवीपतिः।
क्षत्रियस्य हि बालिश्याद्ब्राह्मणः सीदति क्षुधा॥ २१॥
तस्य भृत्यजनं ज्ञात्वा स्वकुटुम्बान्महीपतिः।
श्रुतशीले च विज्ञाय वृत्तिं धर्म्यां प्रकल्पयेत्॥ २२॥
कल्पयित्वास्य वृत्तिं च रक्षेदेनं समन्ततः।
राजा हि धर्मषड्भागं तस्मात्प्राप्नोति रक्षितात्॥ २३॥
न यज्ञार्थं धनं शूद्राद्विप्रो भिक्षेत कर्हिचित्।
यजमानो हि भिक्षित्वा चण्डालः प्रेत्य जायते॥ २४॥
यज्ञार्थमर्थं भिक्षित्वा यो न सर्वं प्रयच्छति।
स याति भासतां विप्रः काकतां वा शतं समाः॥ २५॥

prescribed path and do prohibited act then a *Brāhmaṇa*'s belonging also can be taken away. (18) One who takes forcibly the possessions of a wicked person and distributes among noble ones, he in a way makes a boat of himself for both of them to cross the mire of the world. (19) The wise ones call the wealth of those who perform sacrifices as godly and that of those who do not perform *Yajña* as demoniacal. (20) For such persons who steal the money of an irreligious man—a religious minded king should not award any punishment. It is due to the foolishness of king that a *Brāhmaṇa* suffers from hunger. (21) Having considered the strength of his family members, his learnings and his conduct a king should fix a suitable stipend for such a *Brāhmaṇa*. (22) After making arrangement of proper stipend the king should protect a *Brāhmaṇa* in every possible way as the king gets 1/6 of the fruits that a *Brāhmaṇa* earns if he is fully protected by the king. (23) A *Brāhmaṇa* should not beg any money from a *Śūdra* even for *Yajña* as by doing so he is reborn as a *Cāṇḍāla* after his death. (24) A *Brāhmaṇa* who begs money

देवस्वं ब्राह्मणस्वं वा लोभेनोपहिनस्ति यः।
स पापात्मा परे लोके गृध्रोच्छिष्टेन जीवति॥२६॥
इष्टिं वैश्वानरीं नित्यं निर्वपेदब्दपर्यये।
क्लृप्तानां पशुसोमानां निष्कृत्यर्थमसंभवे॥२७॥
आपत्कल्पेन यो धर्मं कुरुतेऽनापदि द्विजः।
स नाप्नोति फलं तस्य परत्रेति विचारितम्॥२८॥
विश्वैश्च देवैः साध्यैश्च ब्राह्मणैश्च महर्षिभिः।
आपत्सु मरणाद्भीतैर्विधेः प्रतिनिधिः कृतः॥२९॥
प्रभुः प्रथमकल्पस्य योऽनुकल्पेन वर्तते।
न सांपरायिकं तस्य दुर्मतेर्विद्यते फलम्॥३०॥
न ब्राह्मणोऽवेदयेत किंचिद्राजनि धर्मवित्।
स्ववीर्येणैव ताञ्छिष्यान्मानवानपकारिणः॥३१॥
स्ववीर्याद्राजवीर्याच्च स्ववीर्यं बलवत्तरम्।
तस्मात्स्वेनैव वीर्येण निगृह्णीयादरीन्द्विजः॥३२॥

for a *Yajña* and does not fully utilize it for that purpose, he either becomes a *Bhāsa* bird or a crow for one hundred years. (25) One who, on account of greed, steals wealth dedicated for gods or wealth of a *Brāhmaṇa* that sinner has got to live on remaining refuses of a vulture in the other world. (26) If at the end of the year one fails to perform *Soma Yajña,* then as an expiatory measure he should perform the *Vaiśvānara Yajña* for the whole year by taking money even from a *Śūdra*. (27) The regenerate who adopts *Dharma* prescribed in a crisis period even during ordinary conditions, does not get its fruit in the other world-it is for certain. (28) The *Vaiśvānara Yajña* is prescribed as a substitute for *Soma Yajña* by the *Viśvedevas, Sādhyas, Brāhmaṇas, Maharṣis* for crisis period and for those who were afraid of the approaching death. (29) One who is capable of doing *Soma Yajña* etc., does other *Yajñas* prescribed for crisis, he does not get the fruit of washing sins in the other world. (30) A religious *Brāhmaṇa* should not lodge any complaint with a king if somebody does wrong to him, on the contrary he should make necessary arrangements on his own to punish the wrong doer. (31) Between one's own might

श्रुतीरथर्वाङ्गिरसीः कुर्यादित्यविचारयन्।
वाक्शस्त्रं वै ब्राह्मणस्य तेन हन्यादरीन्द्विजः॥ ३३॥
क्षत्रियो बाहुवीर्येण तरेदापदमात्मनः।
धनेन वैश्यशूद्रौ तु जपहोमैर्द्विजोत्तमः॥ ३४॥
विधाता शासिता वक्ता मैत्रो ब्राह्मण उच्यते।
तस्मै नाकुशलं ब्रूयान्न शुष्कां गिरमीरयेत्॥३५॥
न वै कन्या न युवतिर्नाल्पविद्यो न बालिशः।
होता स्यादग्निहोत्रस्य नार्तो नासंस्कृतस्तथा॥ ३६॥
नरके हि पतन्त्येते जुह्वन्तः स च यस्य तत्।
तस्माद्वैतानकुशलो होता स्याद्वेदपारगः॥ ३७॥
प्राजापत्यमदत्त्वाश्वमग्न्याधेयस्य दक्षिणाम्।
अनाहिताग्निर्भवति ब्राह्मणो विभवे सति॥ ३८॥

and the might of the king the former is stronger than the latter. Therefore a *Brāhmaṇa* should punish his enemies with his own power. (32) A Vedic *Mantra* given by *Atharvāṅgirasa* should be used by a *Brāhmaṇa* against his enemies without having a second thought. Because the speech is the only weapon for a *Brāhmaṇa* with which he should kill his enemies. (33) A *Kṣatriya* should overcome the calamities by the might of his arms. *Vaiśya* and *Śūdra* should overcome the crisis through their wealth and a *Brāhmaṇa* through *Japa* and *Homa*. (34) *Brāhmaṇa* is supposed to be *Vidhātā* (making out the religious rules) *Śāsitā* (ruler), *Vaktā* (preacher), *Maitra* (friendly to all). Therefore nobody should use inauspicious or harsh words to him. (35) An unmarried girl, young women, little-read persons, fools, sickly and uninvestitured with sacred threads are not authorised for *Agnihotra*. (36) If such persons pour oblation into the sacrificial fire for somebody, both (*Hotā* and *Yajamāna*) fall into the hell. Therefore only persons well-versed in the *Vedic* knowledge and expert in *Homa Karma* should be appointed as *Hotā*. (37) A *Brāhmaṇa* who is otherwise capable, if does not give a horse in donation intended for *Prajāpati*, and

पुण्यान्यन्यानि कुर्वीत श्रद्दधानो जितेन्द्रियः।
न त्वल्पदक्षिणैर्यज्ञैर्यजेतेह कथंचन॥ ३९॥
इन्द्रियाणि यशः स्वर्गमायुः कीर्तिं प्रजाः पशून्।
हन्त्यल्पदक्षिणो यज्ञस्तस्मान्नाल्पधनो यजेत्॥ ४०॥
अग्निहोत्र्यपविध्याग्नीन्ब्राह्मणः कामकारतः।
चान्द्रायणं चरेन्मासं वीरहत्यासमं हि तत्॥ ४१॥
ये शूद्रादधिगम्यार्थमग्निहोत्रमुपासते।
ऋत्विजस्ते हि शूद्राणां ब्रह्मवादिषु गर्हिताः॥ ४२॥
तेषां सततमज्ञानां वृषलाग्न्युपसेविनाम्।
पदा मस्तकमाक्रम्य दाता दुर्गाणि सन्तरेत्॥ ४३॥
अकुर्वन्विहितं कर्म निन्दितं च समाचरन्।
प्रसक्तश्चेन्द्रियार्थेषु प्रायश्चित्तीयते नरः॥ ४४॥
अकामतः कृते पापे प्रायश्चित्तं विदुर्बुधाः।
कामकारकृतेऽप्याहुरेके श्रुतिनिदर्शनात्॥ ४५॥

does *Agnihotra*, in that case his *Agnihotra* becomes fruitless. (38)The person should do other virtuous deeds with faith and full control over his senses but he should never go for a *Yajña* in which he cannot afford to give sufficient *Dakṣiṇā*. (39) It destroys the senses, fame, heaven, longevity, name, progeny and animals. Therefore with scanty money nobody should perform a *Yajña*: (40) If a *Brāhmaṇa* (otherwise fit) does not perform *Agnihotra* in the morning and evening by his sweet will, he must observe *Cāndrāyaṇa* as an expiatory step for a month because abandoning *Agnihotra* is just like murdering one's own sons. (41) The *Brāhmaṇas* who perform *Agnihotra* with the money given by *Śūdras* are *Ṛtviks* only for *Śūdras* and are condemned by *Vedic Brāhmaṇas*. (42) Such *Śūdra* donors put their feet on the heads of such *Brāhmaṇas* who perform *Agnihotra* on the donation of *Śūdras*, and cross the world. On the other hand the *Brāhmaṇa* does not get at all any fruit of such *Agnihotra*. (43) One who does not do prescribed *Karmas* and does prohibited *Karmas*, is always attached to sense-objects must go for expiation. (44) If somebody commits sins unknowingly

अकामतः कृतं पापं वेदाभ्यासेन शुद्ध्यति।
कामतस्तु कृतं मोहात्प्रायश्चित्तैः पृथग्विधैः ॥ ४६ ॥
प्रायश्चित्तीयतां प्राप्य दैवात्पूर्वकृतेन वा।
न संसर्गं व्रजेत्सद्भिः प्रायश्चित्तेऽकृते द्विजः ॥ ४७ ॥
इह दुश्चरितैः केचित्केचित्पूर्वकृतैस्तथा।
प्राप्नुवन्ति दुरात्मानो नरा रूपविपर्ययम् ॥ ४८ ॥
सुवर्णचौरः कौनख्यं सुरापः श्यावदन्तताम्।
ब्रह्महा क्षयरोगित्वं दौश्चर्म्यं गुरुतल्पगः ॥ ४९ ॥
पिशुनः पौतिनासिक्यं सूचकः पूतिवक्त्रताम्।
धान्यचौरोऽङ्गहीनत्वमातिरेक्यं तु मिश्रकः ॥ ५० ॥
अन्नहर्तामयावित्त्वं मौक्यं वागपहारकः।
वस्त्रापहारकः श्वैत्र्यं पङ्गुतामश्वहारकः ॥ ५१ ॥

he deserves expiation—such is the opinion of some *Ācāryas* while others are opined—if sins are committed knowingly on purpose then expiatory measures should be adopted—this is said by the *Vedas*. (45) The sins unknowingly committed, are corrected by practising *Veda*. But for the sins knowingly committed there are different types of expiatory steps prescribed according to the magnitude of the sins. (46) If somebody is in a position where expiation is a must for him, no matter whether it is due to his *Prārabdha* or sins committed in this very life he should not attend company of noble men till he has expiated. (47) Some of the wicked fellows are born in the world with a distorted figure due to the sins committed in their previous life and some in this life itself. (48) Those who steal gold, get their nails disfigured; drunkards get their teeth blackened; a *Brāhmaṇa*-killer suffers from tuberculosis and he who beds with his *Guru's* wife acquires acute skin diseases. (49) A fault-finder produces foul smell from his nose, a backbiter gets his mouth foul smelling; a thief of foodgrains becomes handicapped and an adulterator has more limbs than usual. (50) One who steals food, suffers from dyspepsia; he who learns

एवं कर्मविशेषेण जायन्ते सद्विगर्हिताः।
जडमूकान्धबधिरा विकृताकृतयस्तथा॥५२॥
चरितव्यमतो नित्यं प्रायश्चित्तं विशुद्धये।
निन्द्यैर्हि लक्षणैर्युक्ता जायन्तेऽनिष्कृतैनसः॥५३॥
ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः।
महान्ति पातकान्याहुः संसर्गश्चापि तैः सह॥५४॥
अनृतं च समुत्कर्षे राजगामि च पैशुनम्।
गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया॥५५॥
ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्वधः।
गर्हितानाद्ययोर्जग्धिः सुरापानसमानि षट्॥५६॥
निक्षेपस्यापहरणं नराश्वरजतस्य च।
भूमिवज्रमणीनां च रुक्मस्तेयसमं स्मृतम्॥५७॥
रेतः सेकः स्वयोनीषु कुमारीष्वन्त्यजासु च।
सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः॥५८॥

without being taught by *Guru*, becomes dumb; stealing clothes one suffers from leucoderma; stealing horse becomes cripple. (51) This way according to their actions performed in the previous life they become retarded and condemned by noble ones in their next life such as mentally retarded, dumb, blind, deaf and are disfigured. (52) Therefore it is imperative to take expiatory steps every now and then for the internal purity as those who do not do it are born with evil characteristics. (53) There are five great sins—killing a *Brāhmaṇa*, drinking wine, thieving, cohabitation with *Guru's* wife and the last accompaniment with these four. (54) Speaking lies for one's own promotion, backbiting against somebody to the king, unnecessarily calumniating *Guru* are equal to *Brahmahatyā*. (55) Forgetting *Veda* studied in the past, calumniating *Veda,* false statement as a witness in a court, killing of a friend, eating uneatables—these six are equal to drinking wine. (56) Misappropriating trust money, kidnapping a man, stealing a horse, silver, landed property, diamond and gems—to take them unauthorisedly is equal to theft of gold. (57) Fucking one's own

गोवधोऽयाज्यसंयाज्यपारदार्यात्मविक्रयाः ।
गुरुमातृपितृत्यागः स्वाध्यायाग्न्योः सुतस्य च॥ ५९॥
परिवित्तितानुजेऽनूढे परिवेदनमेव च।
तयोर्दानं च कन्यायास्तयोरेव च याजनम्॥ ६०॥
कन्याया दूषणं चैव वार्धुष्यं व्रतलोपनम्।
तडागारामदाराणामपत्यस्य च विक्रयः॥ ६१॥
व्रात्यता बान्धवत्यागो भृत्याध्यापनमेव च।
भृत्या चाध्ययनादानमपण्यानां च विक्रयः॥ ६२॥
सर्वाकरेष्वधीकारो महायन्त्रप्रवर्तनम्।
हिंसौषधीनां स्त्र्याजीवोऽभिचारो मूलकर्म च॥ ६३॥
इन्धनार्थमशुष्काणां द्रुमाणामवपातनम्।
आत्मार्थं च क्रियारम्भा निन्दितान्नादनं तथा॥ ६४॥
अनाहिताग्निता स्तेयमृणानामनपक्रिया।
असच्छास्त्राधिगमनं कौशीलव्यस्य च क्रिया॥ ६५॥

sister, a virgin, a *Cāṇḍāla* woman, the wife of a friend and daughter-in-law is equal to copulation with *Guru's* wife. (58) Cow killing, holding office of the priest of a person unfit for sacrifices, cohabitation with the other's wives, selling one's own self, not nursing *Guru* and parents, abandonment of *Brahma Yajña*, *Smārta* fire and son. (59) Donating daughter to a *Parivitti* and *Parivettā* (*M.S.* III. 171) and conducting their sacrifices as priest. (60) Spoiling virginity of a girl, money-lending on interest, breaking the vow, selling a pond, garden or progeny. (61) *Vrātyahood* (*M. S.* II. 39), abandoning near relatives, paid tutorship, paid tuition, selling things not worthy of sale. (62) Being an officer in different types of mines, making or operating the big machines, destruction of medicinal plants, maintaining livelihood by wife, black magic, hypnotizing through *Mantra* or medicine. (63) Cutting down green trees for fuel, doing things for selfish motives and eating food unworthy of eating. (64) Abandoning *Agnihotra*, stealing, not repaying debt, studying the sciences other than the scriptural ones, acting in the dramas. (65)

धान्यकुप्यपशुस्तेयं मद्यपस्त्रीनिषेवणम्।
स्त्रीशूद्रविट्क्षत्रवधो नास्तिक्यं चोपपातकम्॥ ६६॥
ब्राह्मणस्य रुजःकृत्या घ्रातिरघ्रेयमद्ययोः।
जैह्म्यं च मैथुनं पुंसि जातिभ्रंशकरं स्मृतम्॥ ६७॥
खराश्वोष्ट्रमृगेभानामजाविकवधस्तथा।
संकरीकरणं ज्ञेयं मीनाहिमहिषस्य च॥ ६८॥
निन्दितेभ्यो धनादानं वाणिज्यं शूद्रसेवनम्।
अपात्रीकरणं ज्ञेयमसत्यस्य च भाषणम्॥ ६९॥
कृमिकीटवयोहत्या मद्यानुगतभोजनम्।
फलैधः कुसुमस्तेयमधैर्यं च मलावहम्॥ ७०॥
एतान्येनांसि सर्वाणि यथोक्तानि पृथक्पृथक्।
यैर्यैर्व्रतैरपोह्यन्ते तानि सम्यङ्निबोधत॥ ७१॥
ब्रह्महा द्वादश समाः कुटीं कृत्वा वने वसेत्।
भैक्षाश्यात्मविशुद्ध्यर्थं कृत्वा शवशिरोध्वजम्॥ ७२॥
लक्ष्यं शस्त्रभृतां वा स्याद्विदुषामिच्छयात्मनः।
प्रास्येदात्मानमग्नौ वा समिद्धे त्रिरवाक्शिराः॥ ७३॥

Stealing food-grains, copper and cattle, cohabiting with a drunkard woman, killing *Śūdra*, *Vaiśya* and *Kṣatriya*, atheism,—these are second grade sins. (66) To cause harm to a *Brāhmaṇa*, smelling wine or other things unworthy of smelling, crookedness and homosexual intercourse are capable of destroying the family. (67) Killing a donkey, deer, camel, dog, elephant, goat, sheep, fishes, snakes and bull buffalos, are sins making the society *Varṇasaṅkara*. (68) Taking charity from those who are otherwise unworthy, doing business, serving a *Śūdra* and telling lies are the sins which make a person unworthy (*Apātra*). (69) Killing worms, insects and birds, taking food that have been brought alongwith wine, stealing fruit, fuel wood and flower, being impatient—these acts make a man dirty. (70) All these are sins enumerated separately. Now hearken to the vows which wash out these sins. (71) A *Brāhmaṇa*-killer should make a hut in a forest and live there for twelve years. He should beg alms having a banner of dead skull and live on that alms. (72) Or else he should get himself

यजेत वाश्वमेधेन स्वर्जिता गोसवेन वा।
अभिजिद्विश्वजिद्भ्यां वा त्रिवृताग्निष्टुतापिवा॥ ७४॥
जपन्वान्यतमं वेदं योजनानां शतं व्रजेत्।
ब्रह्महत्यापनोदाय मितभुङ्नियतेन्द्रियः॥ ७५॥
सर्वस्वं वेदविदुषे ब्राह्मणायोपपादयेत्।
धनं वा जीवनायालं गृहं वा सपरिच्छदम्॥ ७६॥
हविष्यभुग्वाऽनुसरेत्प्रतिस्त्रोतः सरस्वतीम्।
जपेद्वा नियताहारस्त्रिर्वै वेदस्य संहिताम्॥ ७७॥
कृतवापनो निवसेद्ग्रामान्ते गोव्रजेऽपि वा।
आश्रमे वृक्षमूले वा गोब्राह्मणहिते रतः॥ ७८॥
ब्राह्मणार्थे गवार्थे वा सद्यः प्राणान्परित्यजेत्।
मुच्यते ब्रह्महत्याया गोप्ता गोर्ब्राह्मणस्य च॥ ७९॥
त्रिवारं प्रतिरोद्धा वा सर्वस्वमवजित्य वा।
विप्रस्य तन्निमित्ते वा प्राणालाभे विमुच्यते॥ ८०॥

willingly killed through the weapons of a warrior or else he should throw himself thrice with his head down into an inflamed fire. (73) Or else should perform *Aśwamedha, Swarjit, Gosava, Abhijit or Viśwajit Yajña* or else should do *Agniṣṭoma* thrice. (74) Or else taking a little food and having full control over sense-organs he should recite *Veda* by walking one hundred *Yojanas*. Through this way also he can get rid of sin incurred by *Brahmahatyā*. (75) Or else he should donate every bit of his possessions to a *Brāhmaṇa* expert in *Vedic* lores. Or else give him enough money for pulling his life or else a house with all paraphernalia. (76) Or else he should have a journey on the banks of Saraswatī on foot till its termination point while taking scanty diet of *Haviśya* or else while taking regulated food should recite *Veda* thrice. (77) Or else being tonsured serving cow and *Brāhmaṇas* should make his abode out of the village or in a cowpen or in an *Āśrama* at the foot of a tree. (78) Or else he should sacrifice his life instantly for the sake of a *Brāhmaṇa* or a cow as the protector of cow and *Brāhmaṇa* gets rid of *Brahmahatyā*. (79) If the plunderers loot the property of a *Brāhmaṇa* and he expels

एवं दृढव्रतो नित्यं ब्रह्मचारी समाहितः।
समाप्ते द्वादशे वर्षे ब्रह्महत्यां व्यपोहति॥ ८१॥
शिष्ट्वा वा भूमिदेवानां नरदेवसमागमे।
स्वमेनोऽवभृथस्नातो हयमेधे विमुच्यते॥ ८२॥
धर्मस्य ब्रह्मणो मूलमग्रं राजन्य उच्यते।
तस्मात्समागमे तेषामेनो विख्याप्य शुद्ध्यति॥ ८३॥
ब्राह्मणः संभवेनैव देवानामपि दैवतम्।
प्रमाणं चैव लोकस्य ब्रह्मात्रैव हि कारणम्॥ ८४॥
तेषां वेदविदो ब्रूयुस्त्रयोऽप्येनः सुनिष्कृतम्।
सा तेषां पावनाय स्यात्पवित्रा विदुषां हि वाक्॥ ८५॥
अतोऽन्यतममास्थाय विधिं विप्रः समाहितः।
ब्रह्महत्याकृतं पापं व्यपोहत्यात्मवत्तया॥ ८६॥

them thrice or else by looting the property of plunderers surrenders to a *Brāhmaṇa* or else gives his life in this attempt, he is free from *Brahmahatyā*. (80) This way with the firm vow always observing celibacy with his senses under control if he lives so for twelve years he is freed from *Brahmahatyā*. (81) Or else in an *Aświamedha Yajña* where so many *Brāhmaṇas* and kings assemble one should confess his guilt and take *Avabhṛtha* bath, he might be freed from *Brahmahatyā*. (82) *Brāhmaṇa* is the root of *Dharma* and *Kṣatriya* the stem. Therefore before the assembly of them the confession of guilt purifies him. (83) *Brāhmaṇa* is god of gods by birth and authority on the social behaviours. *Veda* is the reason therein (as *Brāhmaṇas* are supposed to be the only authority over the *Vedas*, the very source of knowledge and *Dharma*). (84) The three such *Brāhmaṇas* expert in Vedic knowledge if prescribe any expiation for the sin; by doing that the sinner will be purified as it is the words of scholarly *Brāhmaṇas* which has purifying capacity. (85) Therefore a *Brāhmaṇa* adopts any of the above procedures he can be freed from the sin of *Brahmahatyā* provided he has full control over himself. (86)

हत्वा गर्भमविज्ञातमेतदेव व्रतं चरेत्।
राजन्यवैश्यौ चेजानावात्रेयीमेव च स्त्रियम्॥ ८७॥
उक्त्वा चैवानृतं साक्ष्ये प्रतिरुद्ध्य गुरुं तथा।
अपहृत्य च निःक्षेपं कृत्वा च स्त्रीसुहृद्वधम्॥ ८८॥
इयं विशुद्धिरुदिता प्रमाप्याकामतो द्विजम्।
कामतो ब्राह्मणवधे निष्कृतिर्न विधीयते॥ ८९॥
सुरां पीत्वा द्विजो मोहादग्निवर्णां सुरां पिबेत्।
तया स काये निर्दग्धे मुच्यते किल्बिषात्ततः॥ ९०॥
गोमूत्रमग्निवर्णं वा पिबेदुदकमेव वा।
पयो घृतं वामरणाद्गोशकृद्रसमेव वा॥ ९१॥
कणान्वा भक्षयेदब्दं पिण्याकं वा सकृन्निशि।
सुरापानापनुत्त्यर्थं बालवासा जटी ध्वजी॥ ९२॥

If somebody kills a foetus unspecified or a *Kṣatriya* or *Vaiśya* while performing *Yajña* or a woman in her periods he should go through the same expiatory steps prescribed for *Brahmahatyā*. (87) One should perform expiatory acts due for *Brahmahatyā* if he happens to speak untruth as a witness, charging false allegations against a *Guru*, embezzling the trust money and killing a woman or a friend. (88) These were expiatory steps for twice-borns who commit sins unintentionally and if somebody kills a *Brāhmaṇa* purposely there is no expiation at all. (89) If a *Brāhmaṇa* drinks wine due to his ignorance; as an expiatory measure he should again drink red-hot wine—hot enough to burn his organs. When he gets that way his body burnt—he is liberated from the sin. (90) Or else heating cow urine or water or milk or ghee or juice extracted from cow-dung and go on drinking and drinking till death. (91) To get rid of the sin committed through drinking wine a person should eat only broken rice or oil-cake only once a day during night for one year. He should wear woolen cloth, have matted locks and a symbol to show that he has committed the sin. (92)

सुरा वै मलमन्नानां पाप्मा च मलमुच्यते।
तस्माद्ब्राह्मणराजन्यौ वैश्यश्च न सुरां पिवेत्॥ ९३॥
गौडी पैष्टी च माध्वी च विज्ञेया त्रिविधा सुरा।
यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः॥ ९४॥
यक्षरक्षः पिशाचान्नं मद्यं मांसं सुरासवम्।
तद्ब्राह्मणेन नात्तव्यं देवानामश्नता हविः॥ ९५॥
अमेध्ये वा पतेन्मत्तो वैदिकं वाप्युदाहरेत्।
अकार्यमन्यत्कुर्याद्वा ब्राह्मणो मदमोहितः॥ ९६॥
यस्य कायगतं ब्रह्म मद्येनाप्लाव्यते सकृत्।
तस्य व्यपैति ब्राह्मण्यं शूद्रत्वं च स गच्छति॥ ९७॥
एषा विचित्राभिहिता सुरापानस्य निष्कृतिः।
अत ऊर्ध्वं प्रवक्ष्यामि सुवर्णस्तेयनिष्कृतिम्॥ ९८॥
सुवर्णस्तेयकृद्विप्रो राजानमभिगम्य तु।
स्वकर्म ख्यापयन्ब्रूयान्मां भवाननुशास्त्विति॥ ९९॥

Wine is the dross secreted from the food-grains. Sins are also known as *Mala* (so wine and sins both are *Mala* only) therefore a *Brāhmaṇa* and a *Kṣatriya* must desist from drinking wine. (93) There are three varieties of wine—*Gauḍī*, *Paiṣṭi* and *Mādhvī*. All these are alike so *Brāhmaṇas* should not take it. (94) Wine, flesh, *Surā* and *Āśava* are the food for *Yakṣa, Rākṣasa* and *Piśācas*. *Brāhmaṇas* who use to take the *Haviṣya* the food for gods, should not drink wine. (95) A *Brāhmaṇa* (intoxicated) may fall in a place filthy and unbecoming of him or else may start reciting *Veda Mantra* in a place unfit for the purpose or else may do something which is otherwise unworthy of doing. (96) If the Vedic knowledge in the body of a *Brāhmaṇa* gets drenched even once with wine, his Brahmanhood instantly abandons him and he becomes *Śūdra*. (97) So long have been narrated the expiatory measures for (drinking) wine. Now I will tell you the expiatory steps for stealing gold. (98) If a *Brāhmaṇa* steals gold he should approach the king, confess his guilt and request the king to punish him. (99)

गृहीत्वा मुसलं राजा सकृद्धन्यात्तु तं स्वयम्।
वधेन शुद्ध्यति स्तेनो ब्राह्मणस्तपसैव तु॥ १००॥
तपसापनुनुत्सुस्तु सुवर्णस्तेयजं मलम्।
चीरवासा द्विजोऽरण्ये चरेद्ब्रह्महणो व्रतम्॥ १०१॥
एतैर्व्रतैरपोहेत पापं स्तेयकृतं द्विजः।
गुरुस्त्रीगमनीयं तु व्रतैरेभिरपानुदेत्॥ १०२॥
गुरुतल्प्यभिभाष्यैनस्तप्ते स्वप्यादयोमये।
सूर्मीं ज्वलन्तीं स्वाश्लिष्येन्मृत्युना स विशुद्ध्यति॥ १०३॥
स्वयं वा शिश्नवृषणावृत्कृत्याधाय चाञ्जलौ।
नैर्ऋतीं दिशमातिष्ठेदानिपातादजिह्मगः॥ १०४॥
खट्वाङ्गी चीरवासा वा श्मश्रुलो विजनेवने।
प्राजापत्यं चरेत्कृच्छ्रमब्दमेकं समाहितः॥ १०५॥
चान्द्रायणं वा त्रीन्मासानभ्यस्येन्नियतेन्द्रियः।
हविष्येण यवाग्वा वा गुरुतल्पापनुत्तये॥ १०६॥

The king should strike once with a pestle on the head of the *Brāhmaṇa*. The thief is purified with a killing (physical punishment) but the *Brāhmaṇa* gets pure through penancing. (100) Desirous of being purified from the sin of stealing gold a *Brāhmaṇa* must wear rags, live in a forest and observe the expiatory vow prescribed for *Brahmahatyā*. (101) Through these measures a *Brāhmaṇa* should wipe out the sin of stealing. For the sins incurring from sharing the bed of preceptor's wife one should follow the following measures. (102) A person cohabiting with his preceptor's wife should announce his sin and making a bed of red hot iron should sleep over it or else should embrace a red hot iron statue of a woman till death. This way he will be free from the sin. (103) Or else he should cut apart his own penis and scrotum, taking in his hands, facing south-west, should go on straight till the death arrives. (104) Or else taking a staff with a skull on the top of it, covering body in ragged clothes, with long hairs and beards should observe the vow of Prajāpati with no laziness for one year. (105) Or else having full control

एतैर्व्रतैरपोहेयुर्महापातकिनो मलम्।
उपपातकिनस्त्वेवमेभिर्नानाविधैर्व्रतैः ॥१०७॥
उपपातकसंयुक्तो गोघ्नो मासं यवान्पिवेत्।
कृतवापो वसेद्गोष्ठे चर्मणा तेन संवृतः ॥१०८॥
चतुर्थकालमश्नीयादक्षारलवणं मितम्।
गोमूत्रेणाचरेत्स्नानं द्वौ मासौ नियतेन्द्रियः ॥१०९॥
दिवानुगच्छेद्गास्तास्तु तिष्ठन्नूर्ध्वं रजः पिवेत्।
शुश्रूषित्वा नमस्कृत्य रात्रौ वीरासनं वसेत् ॥११०॥
तिष्ठन्तीष्वनुतिष्ठेत्तु व्रजन्तीष्वप्यनुव्रजेत्।
आसीनासु तथासीनो नियतो वीतमत्सरः ॥१११॥
आतुरामभिशस्तां वा चौरव्याघ्रादिभिर्भयैः।
पतितां पङ्कलग्नां वा सर्वोपायैर्विमोचयेत् ॥११२॥

over his senses he should observe *Cāndrāyaṇa* for three successive months. During this period he should take only *Haviṣya* or *Yavāgū* as his food in order to purify himself from the sin of copulation with his preceptor's wife. (106) Through these vows one can remove the sins known as *Mahāpātaka* (great sin). A person committing sins of lower order (*Upapātaka*) should adopt the following measures. (107) A cow killer must drink barley only for a month and fully tonsured live in a cowpen covering himself with the hide of the same cow. (108) Having controlled his senses he should take *Haviśya* without salt as his food every fourth time and everyday take bath with cow urine. This he should continue for two months. (109) Or else in the day time he should move behind the cows sucking the dust raised from their hooves through his mouth. In the night after properly nursing the cows saluting them sit erect in *Vīrāsana*. (110) When the cows stop moving, he also should stop and stand; should walk when they move and sit after they sit. This way without any grudge he should serve them regularly (for three months). (111) If a cow is sick or there is fear from thieves or wild animals, if some one is fallen or is caught in a marshy land he should try to liberate

उष्णे वर्षति शीते वा मारुते वाति वा भृशम्।
न कुर्वीतात्मनस्त्राणं गोरकृत्वा तु शक्तितः॥ ११३॥
आत्मनो यदि वान्येषां गृहेक्षेत्रेऽथवा खले।
भक्षयन्तीं न कथयेत्पिबन्तं चैव वत्सकम्॥ ११४॥
अनेन विधिना यस्तु गोघ्नो गामनुगच्छति।
स गोहत्याकृतं पापं त्रिभिर्मासैर्व्यपोहति॥ ११५॥
वृषभैकादशा गाश्च दद्यात्सुचरितव्रतः।
अविद्यमाने सर्वस्वं वेदविद्भ्यो निवेदयेत्॥ ११६॥
एतदेव व्रतं कुर्युरुपपातकिनो द्विजाः।
अवकीर्णिवर्ज्यं शुद्ध्यर्थं चान्द्रायणमथापि वा॥ ११७॥
अवकीर्णी तु काणेन गर्दभेन चतुष्पथे।
पाकयज्ञविधानेन यजेत निर्ऋतिं निशि॥ ११८॥
हुत्वाग्नौ विधिवद्धौमानन्ततश्च समेत्यृचा।
वातेन्द्रगुरुवह्नीनां जुहुयात्सर्पिषाहुतीः॥ ११९॥

them by all means. (112) In the summer, rain, winter or when there is a strong stormy wind; he should not care for his own protection until he has taken all measures to safeguard them. (113) If a cow enters into a house or field or barn of even somebody else; if a calf is sucking milk, he should neither stop them nor ask anybody in regard of that. (114) Through this procedure if any cow-killer serves cow for three months he is free from the sin of killing a cow. (115) After completing the vow he should donate ten cows with a bull as eleventh to *Brāhmaṇas* expert in *Vedic* lores. In case he does not have so much he should donate everything he possesses. (116) With the exception of *Avakīrṇi* (11. 20) anybody who has committed any *Upapātaka* should observe the same measures prescribed to get rid of the sin of *Brahmahatyā*. Or else he should observe *Cāndrāyaṇa*. (117) An *Avakīrṇi* alongwith a one eyed ass on a cross road should perform *Pāka Yajña* and worship the deity *Nirṛti*. (118) After properly pouring oblations into the fire one should offer oblations of ghee to Vāyu, Indra, Bṛhaspati and Agni

कामतो रेतसः सेकं व्रतस्थस्य द्विजन्मनः।
अतिक्रमं व्रतस्याहुर्धर्मज्ञा ब्रह्मवादिनः॥१२०॥
मारुतं पुरुहूतं च गुरुं पावकमेव च।
चतुरो व्रतिनोऽभ्येति ब्राह्मं तेजोऽवकीर्णिनः॥१२१॥
एतस्मिन्नेनसि प्राप्ते वसित्वा गर्दभाजिनम्।
सप्तागारांश्चरेद्भैक्षं स्वकर्म परिकीर्तयन्॥१२२॥
तेभ्यो लब्धेन भैक्षेण वर्तयन्नेककालिकम्।
उपस्पृशंस्त्रिषवणं त्वब्देन स विशुद्ध्यति॥१२३॥
जातिभ्रंशकरं कर्म कृत्वान्यतममिच्छया।
चरेत्सांतपनं कृच्छ्रं प्राजापत्यमनिच्छया॥१२४॥
संकरापात्रकृत्यासु मासं शोधनमैन्दवम्।
मलिनीकरणीयेषु तप्तः स्याद्यावकैस्त्र्यहम्॥१२५॥
तुरीयो ब्रह्महत्यायाः क्षत्रियस्य वधे स्मृतः।
वैश्येऽष्टमांशोवृत्तस्थे शूद्रे ज्ञेयस्तु षोडशः॥१२६॥

reciting the *Mantra* 'समासिञ्चन्तुमरुतः' etc. (119) A *Brāhmaṇa* initiated in a vow with observance of celibacy, if discharges semen wilfully, his vow is broken and destroyed—so said the knowers of religion and experts in *Vedic* knowledge. (120) The resplendence of an *Avakīrṇī*(who has discharged semen wilfully) goes to Vāyu, Indra, Bṛhaspati and Agni. (121) After this sin has been committed, the fallen *Brahmacārī* covering his body with the hide of an ass announcing and exposing his sin should live on the alms begged from seven houses. (He should also perform the *Gardabha Yajña*) (11. 118). (122) If he eats that *Bhikṣā* once in a day and takes bath thrice a day, he becomes pure after a year. (123) If somebody intentionally does something unworthy of doing and which may result in the destruction of the race he should observe *Sāntapana*. If he does it unknowingly he should perform *Prājāpatya*. (124) One who does any of the two sins—'संकरीकरण' (11. 68) and 'अपात्रीकरण' (11.69), he should do *Cāndrāyaṇa* for one month for his purification. For the sins of 'मलिनीकरण' he should eat *Yavāgū* for three days. (125) The sin from killing a *Kṣatriya* amounts to

अकामतस्तु राजन्यं विनिपात्यद्विजोत्तमः।
वृषभैकसहस्रा गा दद्यात्सुचरितव्रतः॥ १२७॥
त्र्यब्दं चरेद्वा नियतो जटी ब्रह्महणो व्रतम्।
वसन्दूरतरे ग्रामाद्वृक्षमूलनिकेतनः॥ १२८॥
एतदेवचरेदब्दं प्रायश्चित्तं द्विजोत्तमः।
प्रमाप्य वैश्यं वृत्तस्थं दद्याच्चैकशतं गवाम्॥ १२९॥
एतदेव व्रतं कृत्स्नं षण्मासान् शूद्रहा चरेत्।
वृषभैकादशा वापि दद्याद्विप्राय गाः सिताः॥ १३०॥
मार्जारनकुलौ हत्वा चाषं मण्डूकमेव च।
श्वगोधोलूककाकांश्च शूद्रहत्याव्रतं चरेत्॥ १३१॥
पयः पिबेत्त्रिरात्रं वा योजनं वाऽध्वनो व्रजेत्।
उपस्पृशेत्स्रवन्त्यां वा सूक्तं वाग्दैवतं जपेत्॥ १३२॥
अभ्रिं कार्ष्णायसीं दद्यात्सर्पं हत्वा द्विजोत्तमः।
पलालभारकं षण्ढे सैसकं चैकमाषकम्॥ १३३॥

one fourth of *Brahmahatyā*; that of a *Vaiśya* one eighth and of *Śūdra* one sixteenth. (126) If a *Brāhmaṇa* kills a *Kṣatriya* unintentionally he should observe properly necessary vows and donate 1000 cows with a bull. (127) Or else he should adopt a vow prescribed for *Brahmahatyā* and be regular in his routine while having matted locks and living at the foot of a tree away from the village for three years. (128) After killing a *Vaiśya* who has been engaged in his own profession a *Brāhmaṇa* should observe the same expiatory measures for a year and after that donate one thousand cows. (129) The same expiatory measures should be adopted for six months in case of killing a *Śūdra* or else should donate, ten cows and a bull all white in colour. (130) If somebody kills a cat, mongoose, a peacock (*Nīlakaṇṭha*), a frog, a dog, a lizard, an owl and a crow he should adopt expiatory measures for *Śūdrahatyā*. (131) Or else he should live on only milk for three successive nights or else make a travel upto one *Yojana* on foot or else take a dip into the river or else make a *Japa* of 'आपोहिष्ठा मंत्र'.(132) For killing a snake the *Brāhmaṇa*

घृतकुम्भं वराहे तु तिलद्रोणं तु तित्तिरौ।
शुके द्विहायनं वत्सं क्रौञ्चं हत्वात्रिहायनम्॥ १३४॥
हत्वा हंसं बलाकां च बकं बर्हिणमेव च।
वानरं श्येनभासौ च स्पर्शयेत्ब्राह्मणाय गाम्॥ १३५॥
वासो दद्याद्धयं हत्वा पञ्च नीलान्वृषान्गजम्।
अजमेषावनड्वाहं खरं हत्वैकहायनम्॥ १३६॥
क्रव्यादांस्तु मृगान्हत्वा धेनुं दद्यात्पयस्विनीम्।
अक्रव्यादान्वत्सतरीमुष्ट्रं हत्वा तु कृष्णलम्॥ १३७॥
जीनकार्मुकबस्तावीन्पृथग्दद्याद्विशुद्धये।
चतुर्णामपि वर्णानां नारीर्हत्वाऽनवस्थिताः॥ १३८॥
दानेन वधनिर्णेकं सर्पादीनामशक्नुवन्।
एकैकशश्चरेत्कृच्छ्रं द्विजः पापापनुत्तये॥ १३९॥
अस्थिमतां तु सत्त्वानां सहस्रस्य प्रमापणे।
पूर्णे चानस्यनस्थ्नां तु शूद्रहत्याव्रतं चरेत्॥ १४०॥

should donate a pointed iron rod and for killing a eunuch about twenty maunds of straw and one *Māṣa* of lead to a *Brāḥmaṇa*. (133) If one kills a boar he should donate a jar of ghee, killing a partridge approximately sixteen kgs of sesamum; killing a parrot two year old male calf and killing a *Crauñca* three year old male calf. (134) Killing a swan or a crane, a peacock, a monkey, a hog and a Bhāsa bird one should donate one cow to *Brāhmaṇa*. (135) Killing a horse, clothing; killing an elephant, five black bullocks; killing a goat or sheep, one bullock and killing an ass one year old male calf should be donated to a *Brāhmaṇa*. (136) After killing a carnivorous animal one milking cow; killing vegetarian animals a young female calf and killing a camel one *Rattī* gold should be donated. (137) After killing flirt woman of any of the four castes—saddle for *Brāhmaṇa* woman, bow for *Kṣatriya* woman, he goat for *Vaiśya* woman and sheep for killing *Śūdra* woman should be donated. (138) If a *Brāhmaṇa* is unable for donating prescribed things he should do *Prājāpatya* one for each of his sins from killing snakes etc. (139) After killing

किंचिदेव तु विप्राय दद्यादस्थिमतां वधे।
अनस्थ्नां चैव हिंसायां प्राणायामेन शुद्ध्यति॥ १४१॥
फलदानां तु वृक्षाणां छेदने जप्यमृक्शतम्।
गुल्मवल्लीलतानां च पुष्पितानां च वीरुधाम्॥ १४२॥
अन्नाद्यजानां सत्त्वानां रसजानां च सर्वशः।
फलपुष्पोद्भवानां च घृतप्राशो विशोधनम्॥ १४३॥
कृष्टजानामोषधीनां जातानां च स्वयं वने।
वृथालम्भेऽनुगच्छेद्गां दिनमेकं पयोव्रतः॥ १४४॥
एतैर्व्रतैरपोह्यं स्यादेनो हिंसासमुद्भवम्।
ज्ञानाज्ञानकृतं कृत्स्नं शृणुतानाद्यभक्षणे॥ १४५॥
अज्ञानाद्वारुणीं पीत्वा संस्कारेणैव शुद्ध्यति।
मतिपूर्वमनिर्देश्यं प्राणान्तिकमिति स्थितिः॥ १४६॥

one thousand vertebrate beings and killing a huge number of invertebrates the sin accruing amounts to a *Śūdrahatyā*. (140) After killing vertebrate animals one should donate just something to a *Brāhmaṇa* while after killing invertebrates one can get purified by *Prāṇāyāma* only. (141) After cutting fruit trees, groves, creepers, flower trees and other plants one should make a *Japa* of *Gāyatrī* one hundred times. (142) After killing pests born from foodgrains or worms appearing in the *Rasas* (molasses etc.) and insects which are born in the flowers or fruits, one should lick some ghee for purification. (143) After cutting plants in the tilled land or trees self grown in the forest unnecessarily one should live on only milk and move behind a cow for one day. (144) Through these expiatory vows the sin accruing from *Himsā* (killing or inflicting injury) is washed away whether it is done knowingly or unknowingly. Now know about the expiations if somebody eats uneatable thing. (145) If somebody drinks wine unknowingly he can be purified through sacred thread *Saṁskāra* again. But if he drinks it knowingly that expiation which results in the end of the body is prescribed by *Śāstras*. (146)

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अपः सुराभाजनस्था मद्यभाण्डस्थितास्तथा।
पञ्चरात्रं पिबेत्पीत्वा शङ्खपुष्पीश्रितं पयः॥ १४७॥
स्पृष्ट्वा दत्त्वा च मदिरां विधिवत्प्रतिगृह्य च।
शूद्रोच्छिष्टाश्च पीत्वापः कुशवारि पिवेत्त्र्यहम्॥ १४८॥
ब्राह्मणस्तु सुरापस्य गन्धमाघ्रायः सोमपः।
प्राणानप्सु त्रिरायम्य घृतं प्राश्य विशुद्ध्यति॥ १४९॥
अज्ञानात्प्राश्य विण्मूत्रं सुरासंस्पृष्टमेव च।
पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः॥ १५०॥
वपनं मेखला दण्डो भैक्षचर्या व्रतानि च।
निवर्तन्ते द्विजातीनां पुनःसंस्कारकर्मणि॥ १५१॥
अभोज्यानां तु भुक्त्वान्नं स्त्रीशूद्रोच्छिष्टमेव च।
जग्ध्वा मांसमभक्ष्यं च सप्तरात्रं यवान्पिवेत्॥ १५२॥
शुक्तानि च कषायांश्च पीत्वा मेध्यान्यपि द्विजः।
तावद्भवत्यप्रयतो यावत्तन्न व्रजत्यधः॥ १५३॥

If somebody drinks water from the vessel in which wine has been kept previously, he should drink milk mixed with *Śaṅkhapuṣpī* for five successive nights. (147) If somebody touches wine, gives it to somebody, takes it from somebody or else drinks water defiled by a *Śūdra*, he should drink water boiled alongwith the *Kuśa* for three days. (148) If a *Soma* drinking *Brāhmaṇa* smells the smell of a drunkard, he should practise three rounds of *Prāṇāyāma* within the water and lick some ghee as a purificatory measure. (149) If the twice-borns even unknowingly, eat or drink anything mixed with stool or urine or wine, they require sacred thread sacrament. (150) But in such a sacrament no tonsure, no girdle of *Mūñja*, no staff of *Palāśa*, no *Bhikṣā* (begging alms) or no *Brahmacarya* is necessary. (151) After taking food from a person whose food is prohibited, the food refuses of a woman and *Śūdra* or eating prohibited flesh a man should take barley water for seven days. (152) After eating or drinking the things which are extracted through fermentation and astringent in taste even though they might not be prohibited, a twice-born becomes

विड्वराहखरोष्ट्राणां गोमायोः कपिकाकयोः।
प्राश्य मूत्रपुरीषाणि द्विजश्चान्द्रायणं चरेत्॥ १५४॥
शुष्काणि भुक्त्वा मांसानि भौमानि कवकानि च।
अज्ञातं चैव सूनास्थमेतदेव व्रतं चरेत्॥ १५५॥
क्रव्यादसूकरोष्ट्राणां कुक्कुटानां च भक्षणे।
नरकाकखराणां च तप्तकृच्छ्रं विशोधनम्॥ १५६॥
मासिकान्नं तु योऽश्नीयादसमावर्तको द्विजः।
स त्रीण्यहान्युपवसेदेकाहं चोदके वसेत्॥ १५७॥
ब्रह्मचारी तु योऽश्नीयान्मधु मांसं कथंचन।
स कृत्वा प्राकृतं कृच्छ्रं व्रतशेषं समापयेत्॥ १५८॥
बिडालकाकाखूच्छिष्टं जग्ध्वा श्वानकुलस्य च।
केशकीटावपन्नं च पिबेद्ब्रह्मसुवर्चलाम्॥ १५९॥
अभोज्यमन्नं नात्तव्यमात्मनः शुद्धिमिच्छता।
अज्ञानभुक्तं तूत्तार्यं शोध्यं वाप्याशु शोधनैः॥ १६०॥

impure and remains so till they are not discharged from the body. (153) A twice-born should observe *Cāndrāyaṇa* if he happens to eat the excretum of pig, ass, camel, jackal, monkey and crow. (154) If any twice-born eats dry and unknown flesh, mushrooms or flesh from a slaughter house, he should observe *Cāndrāyaṇa.* (155) If a twice-born eats the flesh of a carnivorous animal, a pig, camel, cock, human being, crow and ass, he should observe *Taptakṛcchra*. (156) If a *Brāhmaṇa* without having his *Samāvartana* sacrament done takes food in a monthly *Śrāddha* should observe complete fast for three days and one more day he should live on water only. (157) If a *Brahmacārī* in some way eats flesh or takes wine then he should perform *Prājāpatya* and again adopt the life of celibacy. (158) If one eats food defiled by a cat, crow, rat, dog and mongoose or if the food contains hairs or worms, he should drink a decoction of *Brahmasuvarcalā*. (159) One desirous of self purification should not eat uneatables. If he happens to eat unknowingly he should vomit it or else purify through proper expiation. (160)

एषोऽनाद्यादनस्योक्तो व्रतानां विविधो विधिः।
स्तेयदोषापहर्तॄणां व्रतानां श्रूयतां विधिः॥ १६१॥
धान्यान्नधनचौर्याणि कृत्वा कामाद्द्विजोत्तमः।
स्वजातीयगृहादेव कृच्छ्राब्देन विशुद्ध्यति॥ १६२॥
मनुष्याणां तु हरणे स्त्रीणां क्षेत्रगृहस्य च।
कूपवापीजलानां च शुद्धिश्चान्द्रायणं स्मृतम्॥ १६३॥
द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यवेश्मतः।
चरेत्सांतपनं कृच्छ्रं तन्निर्यात्यात्मशुद्धये॥ १६४॥
भक्ष्यभोज्यापहरणे यानशय्यासनस्य च।
पुष्पमूलफलानां च पञ्चगव्यं विशोधनम्॥ १६५॥
तृणकाष्ठद्रुमाणां च शुष्कान्नस्य गुडस्य च।
चैलचर्मामिषाणां च त्रिरात्रं स्यादभोजनम्॥ १६६॥
मणिमुक्ताप्रवालानां ताम्रस्य रजतस्य च।
अयः कांस्योपलानां च द्वादशाहं कणान्नता॥ १६७॥

So far the expiatory measures for eating prohibited food have been discussed. Now listen to the measures removing the sin accruing from thieving. (161) If a *Brāhmaṇa* steals knowingly food grains or cooked food from the house of a person of his own caste, he gets purified after a year by practising *Prājāpatya*. (162) The sin accruing from kidnapping a man or woman, illegally occupying somebody's cultivable land, house, well or pond (the water thereof) is removed by observing *Cāndrāyaṇa*. (163) If somebody steals something of trifle value from the house of any person, he should return it to the owner and observe *Kṛcchrasāntapana*. (164) *Pañcagavya* (milk, curd, ghee, urine and dung of a cow) is purifier for the sin accruing from stealing eatables, drinkables, vehicle, bedding, seating, flower, roots and fruits. (165) Fast for three days may purify one who has stolen straw, wood, tree, dry food-grains, molasses, clothes, hides and flesh. (166) Stealing ruby, pearl, coral, copper, silver, iron, alloy and stones can be rectified by living on small particles of rice for twelve days. (167)

कार्पासकीटजीर्णानां द्विशफैकशफस्य च।
पक्षिगन्धौषधीनां च रज्ज्वाश्चैव त्र्यहं पयः॥ १६८॥
एतैर्व्रतैरपोहेत पापं स्तेयकृतं द्विजः।
अगम्यागमनीयं तु व्रतैरेभिरपानुदेत्॥ १६९॥
गुरुतल्पव्रतं कुर्याद्रेतः सिक्त्वा स्वयोनिषु।
सख्युः पुत्रस्य च स्त्रीषु कुमारीष्वन्त्यजासु च॥ १७०॥
पैतृष्वसेयीं भगिनीं स्वस्त्रीणां मातुरेव च।
मातुश्च भ्रातुस्तनयां गत्वा चान्द्रायणं चरेत्॥ १७१॥
एतास्तिस्त्रस्तु भार्यार्थे नोपयच्छेत्तु बुद्धिमान्।
ज्ञातित्वेनानुपेयास्ताः पतति ह्युपयन्नधः॥ १७२॥
अमानुषीषु पुरुष उदक्यायामयोनिषु।
रेतः सिक्त्वा जले चैव कृच्छ्रं सांतपनं चरेत्॥ १७३॥
मैथुनं तु समासेव्य पुंसि योषिति वा द्विजः।
गोयानेऽप्सु दिवा चैव सवासाः स्नानमाचरेत्॥ १७४॥

After stealing cloth (cotton, silk and woolen), animals containing two hooves or a single one, birds, scent, medicines and rope, a person is required to live on milk only for three days to get purified. (168) Through these expiatory measures one can free himself from sins accruing from thieving. But if a man visits uncohabitable woman he can get himself purified through the following measures. (169) If a person indulges sexually with his real sister, friends' wife, a virgin girl, a *Cāṇḍāla* woman he should observe the same vows prescribed for copulation with the *Guru's* wife. (170) The daughter of father's sister, the daughter of mother's sister, the daughter of maternal uncle— a person cohabiting with them requires *Cāndrāyaṇa* to purify him. (171) A wise man should not even marry the above mentioned three types of girls. Since they are just like real sister so anybody marrying them falls down and goes to hell. (172) A person who discharges his semen in subhuman species or a woman in her period or in the place other than vagina or in water requires *Kṛcchrasāntapana* to purify him. (173) If a twice-born indulges

चण्डालान्त्यस्त्रियो गत्वा भुक्त्वा च प्रतिगृह्य च।
पतत्यज्ञानतो विप्रो ज्ञानात्साम्यं तु गच्छति॥ १७५॥
विप्रदुष्टां स्त्रियं भर्ता निरुन्ध्यादेकवेश्मनि।
यत्पुंसः परदारेषु तच्चैनां चारयेद्व्रतम्॥ १७६॥
सा चेत्पुनः प्रदुष्येत्तु सदृशेनोपयन्त्रिता।
कृच्छ्रं चान्द्रायणं चैव तदस्याः पावनं स्मृतम्॥ १७७॥
यत्करोत्येकरात्रेण वृषलीसेवनाद्द्विजः।
तद्भैक्षभुग्जपन्नित्यं त्रिभिर्वर्षैर्व्यपोहति॥ १७८॥
एषा पापकृतामुक्ता चतुर्णामपि निष्कृतिः।
पतितैः संप्रयुक्तानामिमाः शृणुत निष्कृतीः॥ १७९॥
संवत्सरेण पतति पतितेन सहाचरन्।
याजनाध्यापनाद्यौनान्न तु यानासनाशनात्॥ १८०॥

in sexual commerce with a woman in a bullock cart (while travelling), in the water or during day time, he should take bath with full dress (as he was in). (174) If a *Brāhmaṇa* unknowingly indulges sexually with a *Cāṇḍāla* lady or eats food from her or accepts charity he meets his downfall and if he does it purposely he himself becomes a *Cāṇḍāla*. (175) The husband of a flirt woman should confine her within a room and make her follow the same expiatory measures that are prescribed for a licentious man. (176) Even after going through the expiatory process mentioned in the previous verse if a woman indulges in the same act with a man of the same caste (other than her husband) then *Cāndrāyaṇa* is the measure to be adopted for her purification. (177) A twice-born while copulating with a *Cāṇḍāla* woman even a single night will require to live on *Bhikṣā* and reciting *Gāyatrī* for three years to be pure. (178) So far have been narrated the expiatory measures for previously mentioned four types of sins "हिंसा, अभोज्य भोजन, चोरी and अगम्यागमन". Now know of the measures to be followed to rectify the sins occurred through accompanying the great sinners. (179) If a *Brāhmaṇa* travels in a vehicle alongwith sinners, sits on the same seat

योो येन पतितेनैषां संसर्गं याति मानवः।
स तस्यैव व्रतं कुर्यात्तत्संसर्गविशुद्धये॥ १८१॥
पतितस्योदकं कार्यं सपिण्डैर्बान्धवैर्बहिः।
निन्दितेऽहनि सायाह्ने ज्ञात्यृत्विग्गुरुसंनिधौ॥ १८२॥
दासी घटमपां पूर्णं पर्यस्येत्प्रेतवत्पदा।
अहोरात्रमुपासीरन्नशौचं बान्धवैः सह॥ १८३॥
निवर्तेरंश्च तस्मात्तु संभाषणसहासने।
दायाद्यस्य प्रदानं च यात्रा चैव हि लौकिकी॥ १८४॥
ज्येष्ठता च निवर्तेत ज्येष्ठावाप्यं च यद्धनम्।
ज्येष्ठांशं प्राप्नुयाच्चास्य यवीयान्गुणतोऽधिकः॥ १८५॥
प्रायश्चित्ते तु चरिते पूर्णकुम्भमपां नवम्।
तेनैव सायं प्रास्येयुः स्नात्वा पुण्ये जलाशये॥ १८६॥

and takes food with them for one year, he becomes completely spoiled and degenerated. But he instantly becomes so if he officiates as a priest in their sacrifices, teaches them *Veda* or establishes marriage relations. (180) Whichever person attends company of whatever type of sinners he is supposed to go through the same expiatory measures which are prescribed for the sinner. (181) All the *Sapiṇḍa* people of such a person should gather out of the village and before the entire village, *Ṛttvik* and preceptor should offer *Jalāñjali* (funeral ablution) even while he is alive at a most inauspicious time (as if he is dead). (182) A maid servant should be asked to take water in an old jar put it on the ground facing south and push it with foot to make the water spill and all *Sapiṇḍa* people should observe funeral impurity for twenty-four hours. (183) In addition to that they should make a complete social boycott; should stop conversing with him sitting on one seat with him and any type of transaction (giving something or taking) and taking food with him must be completely stopped. (184) The seniority of the eldest brother *ipso facto* ceases the moment he gets degenerated and he loses his title for his *Uddhāra* share (*Jyeṣṭhāṁśa*) goes to the younger brother if he is meritorious. (185) When a degenerate completes expiatory work

स त्वप्सु तं घटं प्रास्य प्रविश्य भवनं स्वकम्।
सर्वाणि ज्ञातिकार्याणि यथापूर्वं समाचरेत्॥ १८७॥
एतदेव विधिं कुर्याद्योषित्सु पतितास्वपि।
वस्त्रान्नपानं देयं तु वसेयुश्च गृहान्तिके॥ १८८॥
एनस्विभिरनिर्णिक्तैर्नार्थं किंचित्सहाचरेत्।
कृतनिर्णेजनांश्चैव न जुगुप्सेत कर्हिचित्॥ १८९॥
बालघ्नांश्च कृतघ्नांश्च विशुद्धानपि धर्मतः।
शरणागतहन्तृंश्च स्त्रीहन्तृंश्च न संवसेत्॥ १९०॥
येषां द्विजानां सावित्रो नानूच्येत यथाविधि।
तांश्चारयित्वा त्रीन्कृच्छ्रान्यथाविध्युपनाययेत्॥ १९१॥
प्रायश्चित्तं चिकीर्षन्ति विकर्मस्थास्तु ये द्विजाः।
ब्राह्मणा च परित्यक्तास्तेषामप्येतदादिशेत्॥ १९२॥

then all the *Sapiṇḍa* people alongwith him should go to a sacred reservoir of water, take a dip into it and throw a jar full of water into the reservoir. (186) That person (expiating) after throwing the jar in the water should go and enter his house and start transacting with his relatives as usual. (187) The same procedure may be followed in case of degenerate woman with the only difference that she might be allowed fooding and clothing and be permitted to live near the house but in a hut. (188) No transaction should be made with the sinners who have not performed expiation but those who have done it should not be condemned in anyway. (189) Everybody should avoid the company of those who have killed a child, who are ungrateful and who killed a person taking refuge with them or even a woman, even if they are purified after making due expiation. (190) Those twice-borns who have not been sacramented in a manner prescribed by the scriptures should be made to perform *Prājāpatya* thrice and then be properly investitured with sacred thread. (191) The same expiatory measures are recommended for those *Brāhmaṇas* who do or have done prohibited actions

यद्गर्हितेनार्जयन्ति कर्मणा ब्राह्मणा धनम्।
तस्योत्सर्गेण शुध्यन्ति जप्येन तपसैव च॥ १९३॥
जपित्वा त्रीणि सावित्र्याः सहस्राणि समाहितः।
मासं गोष्ठे पयः पीत्वा मुच्यतेऽसत्प्रतिग्रहात्॥ १९४॥
उपवासकृशं तं तु गोव्रजात्पुनरागतम्।
प्रणतं प्रति पृच्छेयुः साम्यं सौम्येच्छसीति किम्॥ १९५॥
सत्यमुक्त्वा तु विप्रेषु विकिरेद्यवसं गवाम्।
गोभिः प्रवर्तिते तीर्थे कुर्युस्तस्य परिग्रहम्॥ १९६॥
व्रात्यानां याजनं कृत्वा परेषामन्त्यकर्म च।
अभिचारमहीनं च त्रिभिः कृच्छ्रैर्व्यपोहति॥ १९७॥
शरणागतं परित्यज्य वेदं विप्लाव्य च द्विजः।
संवत्सरं यवाहारस्तत्पापमपसेधति॥ १९८॥

and are devoid of *Vedic* knowledge. (192) Whatever money or wealth *Brāhmaṇas* earn through censurable means—if they give it up, make *Japa* of *Gāyatrī* and perform penances, they become pure. (193) If a *Brāhmaṇa* with full concentration recites *Gāyatrī* three thousand times or else lives in a cowpen only on milk for one month he is freed from the sin of accepting censorious donations. (194) If such a *Brāhmaṇa* bodily reduced, comes back from the cowpen to the society with his head bent, they should ask him if he desires equal status in the society. (195) If the *Brāhmaṇa* acknowledges the truth and puts some grass before a cow and if the cow or cows eat that grass then the other *Brāhmaṇas* on that very holy spot which is sanctified by the presence of cows, will accept that atoned *Brāhmaṇa* in their society. (196) By officiating as a priest in the sacrifice of some *Vrātya*, or performing obsequies of a person other than his own *Gotra* or practising black magic or performing *Ahīna Yajña* (a *Brāhmaṇa*) is degenerated he again gets purified after doing *Prājāpatya* thrice. (197) If somebody deserts a person who has come to his shelter or has given up Vedic studies is pruified by living on barley only for one year. (198)

श्वसृगालखरैर्दष्टो ग्राम्यैः क्रव्याद्भिरेव च।
नराश्वोष्ट्रवराहैश्च प्राणायामेन शुद्ध्यति॥ १९९॥
षष्ठान्नकालता मासं संहिताजप एव वा।
होमाश्च सकला नित्यमपाङ्क्त्यानां विशोधनम्॥ २००॥
उष्ट्रयानं समारुह्य खरयानं तु कामतः।
स्नात्वा तु विप्रो दिग्वासाः प्राणायामेन शुद्ध्यति॥ २०१॥
विनाद्भिरप्सु वाप्यार्तः शारीरं संनिवेश्य च।
सचैलो बहिराप्लुत्य गामालभ्य विशुद्ध्यति॥ २०२॥
वेदोदितानां नित्यानां कर्मणां समतिक्रमे।
स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम्॥ २०३॥
हुंकारं ब्राह्मणस्योक्त्वा त्वंकारं च गरीयसः।
स्नात्वानश्नन्नहःशेषमभिवाद्य प्रसादयेत्॥ २०४॥
ताडयित्वा तृणेनापि कण्ठे वा बध्य वाससा।
विवादे वा विनिर्जित्य प्रणिपत्य प्रसादयेत्॥ २०५॥

A man bitten by a dog, jackal, ass, carnivorous village animals, humans, horse, camel and boar are purified only by *Prāṇāyāma*. (199) For purification of outcastes it has been prescribed that they take food every sixth time or recite *Vedic Saṁhitā* or pour oblations everyday with *Vedic Mantras*. (200) A *Brāhmaṇa* who travels on a camel; or an ass or vehicle driven by them intentionally or takes bath quite naked is purified through *Prāṇāyāma* only. (201) If a person badly feels the force of urination or passing excreta and unable to control himself passes urine or stool without having water with him or does it in the water itself then he gets purified by taking bath with full dress he was in and coming out of the water touching a cow. (202) If one fails to do his daily routine prescribed by the *Vedas* and breaks his celibacy, he should observe fast that day. (203) If somebody rebukes a *Brāhmaṇa* or addresses his elders with disrespectful terms he should take a bath, should observe fast for the remaining part of the day and propitiate them with salutations. (204) If somebody strikes a *Brāhmaṇa* even with

अवगूर्य त्वब्दशतं सहस्रमभिहत्य च।
जिघांसया ब्राह्मणस्य नरकं प्रतिपद्यते॥ २०६॥
शोणितं यावतः पांसून्संगृह्णाति महीतले।
तावन्त्यब्दसहस्राणि तत्कर्ता नरके वसेत्॥ २०७॥
अवगूर्य चरेत्कृच्छ्रमतिकृच्छ्रं निपातने।
कृच्छ्रातिकृच्छ्रौ कुर्वीत विप्रस्योत्पाद्य शोणितम्॥ २०८॥
अनुक्तनिष्कृतीनां तु पापानामपनुत्तये।
शक्तिं चावेक्ष्य पापं च प्रायश्चित्तं प्रकल्पयेत्॥ २०९॥
यैरभ्युपायैरेनांसि मानवो व्यपकर्षति।
तान्वोऽभ्युपायान्वक्ष्यामि देवर्षिपितृसेवितान्॥ २१०॥
त्र्यहं प्रातस्त्र्यहं सायं त्र्यहमद्यादयाचितम्।
त्र्यहं परं च नाश्नीयात्प्राजापत्यं चरन्द्विजः॥ २११॥

a straw or puts a noose of even a cloth piece around his neck or defeats him in a debate he must offer salutations to and propitiate him. (205) One has to suffer the tortures of hell for one hundred years by threatening a *Brāhmaṇa* to kill and one thousand years for beating him. (206) A person has got to remain in hell for as many thousand years as there are particles of dust on the ground soaked by the blood of a *Brāhmaṇa* caused by him. (207) If somebody raises a weapon to strike a *Brāhmaṇa* he should observe *Kṛcchra*; if he strikes, he should do *Atikṛcchra* and if he causes blood to shed, he should do both. (208) For the sins for which no expiatory measures have been listed above one should do it after full consideration in regard of the magnitude of the sin and the expiation befitting for the occasion. (209) Now I am going to tell you the measures for atonement of sins adopted by gods, manes and the *Ṛṣis* through which a man can get purified. (210) A *Brāhmaṇa* performing *Prājāpatya* should take food in the morning for three days then three days in the evening and the next three days he must pass on whatever he gets unasked. Then the next three days he should not take any food. (211)

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्।
एकरात्रोपवासश्च कृच्छ्रं सांतपनं स्मृतम्॥ २१२॥
एकैकं ग्रासमश्नीयात्त्र्यहाणि त्रीणि पूर्ववत्।
त्र्यहं चोपवसेदन्त्यमतिकृच्छ्रं चरन्द्विजः॥ २१३॥
तप्तकृच्छ्रं चरन्विप्रो जलक्षीरघृतानिलान्।
प्रतित्र्यहं पिबेदुष्णान्सकृत्स्नायी समाहितः॥ २१४॥
यतात्मनोऽप्रमत्तस्य द्वादशाहमभोजनम्।
पराको नाम कृच्छ्रोऽयं सर्वपापापनोदनः॥ २१५॥
एकैकं ह्रासयेत्पिण्डं कृष्णे शुक्ले च वर्धयेत्।
उपस्पृशंस्त्रिषवणमेतत्तच्चान्द्रायणं स्मृतम्॥ २१६॥
एतमेव विधिं कृत्स्नमाचरेद्यवमध्यमे।
शुक्लपक्षादिनियतश्चरंश्चान्द्रायणं व्रतम्॥ २१७॥

Cow-urine, cow-dung, cow-milk, cow-curd, cow-ghee and water of *Kuśa*—mixing all these together one should pass one day on this mixture. The next day he should observe fast. This is known as *Kṛcchrasāntapana*. (212) One morsel in the morning for three days, then one morsel in the evening for three days and then the next three days what he gets without begging (one morsel each day)—this is known as *Atikṛcchra*. (213) In *Taptakṛcchra* a person is required to take hot water the first three days, hot milk second three days, hot ghee the next three days and hot air for the next three days after taking bath and having senses well controlled. (214) Having one's mind and senses concentrated and well within control, twelve days fast is known as *Parāka* capable of removing all sins. (215) In *Cāndrāyaṇa Vrata* a person increases the quantity of food by one mouthful everyday in the bright fortnight and in the same way he reduces his food by one mouthful everyday in the dark fortnight. And should take bath thrice a day. *Cāndrāyaṇa* should be started from first day of dark fortnight. (216) The same procedure should be adopted in *Yavamadhyama Cāndrāyaṇa* with the only difference that it should be started from the first

अष्टावष्टौ समश्नीयात्पिण्डान्मध्यंदिने स्थिते।
नियतात्मा हविष्याशी यतिचान्द्रायणं चरन्॥ २१८॥
चतुरः प्रातरश्नीयात्पिण्डान्विप्रः समाहितः।
चतुरोऽस्तमिते सूर्ये शिशुचान्द्रायणं स्मृतम्॥ २१९॥
यथाकथंचित्पिण्डानां तिस्रोऽशीतीः समाहितः।
मासेनाश्नन्हविष्यस्य चन्द्रस्यैति सलोकताम्॥ २२०॥
एतद्रुद्रास्तथादित्या वसवश्चाचरन्व्रतम्।
सर्वाकुशलमोक्षाय मरुतश्च महर्षिभिः॥ २२१॥
महाव्याहृतिभिर्होमः कर्तव्यःस्वयमन्वहम्।
अहिंसासत्यमक्रोधमार्जवं च समाचरेत्॥ २२२॥
त्रिरहस्त्रिर्निशायां च सवासा जलमाविशेत्।
स्त्रीशूद्रपतितांश्चैव नाभिभाषेत कर्हिचित्॥ २२३॥
स्थानासनाभ्यां विहरेदशक्तोऽधः शयीत वा।
ब्रह्मचारी व्रती च स्याद् गुरुदेवद्विजार्चकः॥ २२४॥

day of bright fortnight. (217) *Yaticāndrāyaṇa* may be started either from bright fortnight or the dark but the person initiated in the vow should take eight mouthfuls of *Haviśya* everyday in the noon having the senses fully under control. (218) In *Śiśucāndrāyaṇa* a *Brāhmaṇa* being self-composed should take four mouthfuls in the morning and four in the evening. (219) A person who takes 240 mouthfuls in whatever manner in a month with fully controlled senses he obtains *Candraloka*. (220) The *Rudras*, *Ādityas*, *Vasus*, *Maruts* and the *Maharṣis* all did perform this vow in order to get rid of all sins. (221) The person initiated in a vow should do *Mahāvyāhṛti Homa* everyday with ghee and should follow the rules of non-violence, truthfulness, angerlessness and straightforwardness. (222) One should enter into the water fully dressed three times in the day and three times during night. At the same time should have no conversation with the women, *Śūdra* and degenerated ones.(223) He should move around in his own limited place or sit there or may even sleep on the ground if feeling unwell. Such a *Brahmacārī*

सावित्रीं च जपेन्नित्यं पवित्राणि च शक्तितः।
सर्वेष्वेव व्रतेष्वेवं प्रायश्चित्तार्थमादृतः॥ २२५॥
एतैर्द्विजातयः शोध्या व्रतैराविष्कृतैनसः।
अनाविष्कृतपापांस्तु मन्त्रैर्होमैश्च शोधयेत्॥ २२६॥
ख्यापनेनानुतापेन तपसाऽध्ययनेन च।
पापकृन्मुच्यते पापात्तथा दानेन चापदि॥ २२७॥
यथा यथा नरोऽधर्मं स्वयं कृत्वानुभाषते।
तथा तथा त्वचेवाहिस्तेनाधर्मेण मुच्यते॥ २२८॥
यथा यथा मनस्तस्य दुष्कृतं कर्म गर्हति।
तथा तथा शरीरं तत्तेनाधर्मेण मुच्यते॥ २२९॥
कृत्वा पापं हि संतप्य तस्मात्पापात्प्रमुच्यते।
नैवं कुर्यां पुनरिति निवृत्त्या पूयते तु सः॥ २३०॥
एवं संचिन्त्य मनसो प्रेत्य कर्मफलोदयम्।
मनोवाङ्मूर्तिभिर्नित्यं शुभं कर्म समाचरेत्॥ २३१॥

initiated in the vow should follow all prescribed rules and adore *Guru*, gods and *Brāhmaṇas*. (224) Initiated in such vows (*Cāndrāyaṇa* or any other) the ascetic should recite *Sāvitrī Mantra* or other purifying *Veda Mantras* (like *Pavamāna Sūkta*) as much as one could if one is committed to expiatory purpose. (225) For the sins committed openly regenerates should observe these vows but for sins committed secretly they should recite *Veda Mantras* and make *Homas*. (226) A sinner can get himself freed from sins by letting everybody know about his sins, by repenting, scriptural studies and practising penances and if unable he can get free by giving charities. (227) Whatever extent to, a man exposes his sins to that extent he gets free from the sin like a snake from its slough. (228) To whatever extent his mind gets repulsive to the sinful actions so much so his body gets free from that sin. (229) After committing a sin if a man sincerely repents and commits not to repeat that sin and stops doing such acts, he is purified. (230) This way considering pros and cons and the results of good and bad

अज्ञानाद्यदि वा ज्ञानात्कृत्वा कर्म विगर्हितम्।
तस्माद्विमुक्तिमन्विच्छन्द्वितीयं न समाचरेत्॥ २३२॥
यस्मिन्कर्मण्यस्य कृते मनसः स्यादलाघवम्।
तस्मिंस्तावत्तपः कुर्याद्यावत्तुष्टिकरं भवेत्॥ २३३॥
तपोमूलमिदं सर्वं दैवमानुषकं सुखम्।
तपोमध्यं बुधैः प्रोक्तं तपोऽन्तं वेददर्शिभिः॥ २३४॥
ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणम्।
वैश्यस्य तु तपो वार्ता तपः शूद्रस्य सेवनम्॥ २३५॥
ऋषयः संयतात्मानः फलमूलानिलाशनाः।
तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम्॥ २३६॥
औषधान्यगदो विद्या दैवी च विविधा स्थितिः।
तपसैव प्रसिद्ध्यन्ति तपस्तेषां हि साधनम्॥ २३७॥
यद् दुस्तरं यद्दुरापं यद्दुर्गं यच्च दुष्करम्।
सर्वं तु तपसा साध्यं तपो हि दुरतिक्रमम्॥ २३८॥

deeds, a man should do only good deeds through his body, speech and mind. (231) If a man intentionally or unintentionally commits a sin and desires riddance from that sin, he should never repeat the sin. (232) A sinner must continue whatever expiatory measure of his choice till his mind does not become appeased. (233) The pleasures—humanly or divine—have their roots in penances. The seers of the *Vedas* have said—the penances are in the middle and end also of all pleasures. (234) Knowledge is the penance for a *Brāhmaṇa;* protection of subjects is that of a *Kṣatriya*; agriculture and business is the penance for the *Vaiśya* and rendering service to all the three castes is the only penance of a *Śūdra*. (235) *Ṛṣis* established in the self who ate only fruits, beet-roots and air, were capable of visualizing the three worlds mobile and immobile only through the penances. (236) Medicines, diseaselessness, *Vidyā* and divinity—the various types of gains are obtained only through the penances. Penance is the only means to them. (237) Whatever is difficult to overcome, whatever is difficult to obtain, whatever

महापातकिनश्चैव शेषाश्चाकार्यकारिणः।
तपसैव सुतप्तेन मुच्यन्ते किल्बिषात्ततः॥ २३९॥
कीटाश्चाहिपतङ्गाश्च पशवश्च वयांसि च।
स्थावराणि च भूतानि दिवं यान्ति तपोबलात्॥ २४०॥
यत्किंचिदेनः कुर्वन्ति मनोवाङ्मूर्तिभिर्जनाः।
तत्सर्वं निर्दहन्त्याशु तपसैव तपोधनाः॥ २४१॥
तपसैव विशुद्धस्य ब्राह्मणस्य दिवौकसः।
इज्याश्च प्रतिगृह्णन्ति कामान्संवर्धयन्ति च॥ २४२॥
प्रजापतिरिदं शास्त्रं तपसैवासृजत्प्रभुः।
तथैव वेदानृषयस्तपसा प्रतिपेदिरे॥ २४३॥
इत्येतत्तपसो देवा महाभाग्यं प्रचक्षते।
सर्वस्यास्य प्रपश्यन्तस्तपसः पुण्यमुत्तमम्॥ २४४॥
वेदाभ्यासोऽन्वहं शक्त्या महायज्ञक्रिया क्षमा।
नाशयन्त्याशु पापानि महापातकजान्यपि॥ २४५॥

is inaccessible and whatever is difficult to do, is all within the reach of penances. It is only penance that is really difficult to supersede. (238) The great sinners and the remaining doers of censurable deeds are freed from their sins only through the penances well practised. (239) Even worms, snakes, moths, animals and immobile beings attained heaven through penance. (240) Whatever sins generally people commit through their mind, speech and body, can all be burnt by the ascetics through their penances. (241) The gods accept oblations in the sacrifices given by a *Brāhmaṇa* completely purified through his penances. Such propitiated gods provide all sorts of desired objects to such ascetic *Brāhmaṇas*. (242) The Prajāpati Brahmā created the *Śāstras* only through his penances and through penances only *Ṛṣis* received *Veda Mantras*. (243) Gods, observing the fact that anything and everything virtuous, is the result of penance only, regard the penance as the greatest fortune or opportunity for anybody to practise it. (244) The daily practise of *Veda* according to one's capacity, the great *Yajñas*, the

यथैधस्तेजसा वह्निः प्राप्तं निर्दहति क्षणात्।
तथा ज्ञानाग्निना पापं सर्वं दहति वेदवित्॥ २४६॥
इत्येतदेनसामुक्तं प्रायश्चित्तं यथाविधि।
अत ऊर्ध्वं रहस्यानां प्रायश्चित्तं निबोधत॥ २४७॥
सव्याहृतिप्रणवकाः प्राणायामास्तु षोडश।
अपि भ्रूणहणं मासात्पुनन्त्यहरहः कृताः॥ २४८॥
कौत्सं जप्त्वाप इत्येतद्वासिष्ठं च प्रतीत्यृचम्।
माहित्रं शुद्धवत्यश्च सुरापोऽपि विशुध्यति॥ २४९॥
सकृज्जप्त्वास्य वामीयं शिवसंकल्पमेव च।
अपहृत्य सुवर्णं तु क्षणाद्भवति निर्मलः॥ २५०॥
हविष्पान्तीयमभ्यस्य नतमंह इतीति च।
जपित्वा पौरुषं सूक्तं मुच्यते गुरुतल्पगः॥ २५१॥
एनसां स्थूलसूक्ष्माणां चिकीर्षन्नपनोदनम्।
अवेत्यृचं जपेदब्दं यत्किंचेदमितीति वा॥ २५२॥

different *Kriyās*, the forbearance—these destroy all sins even generating from *Mahāpātakas* (a great sin). (245) Just as inflamed fire through its heat burns any thing to ashes within a moment, in the same way the knower of *Vedas* burns all sins through the fire of knowledge. (246) So much has been described in regard of expiatory measures for different sins. Hereafter now know in regard of expiation for secret sins. (247) Daily sixteen *Prāṇāyāmas* using the *Vyāhṛtis* and *Praṇava* practised for a month can destroy the sin accruing from abortion of foetus. (248) Reciting sixteen times everyday the *Mantras* seen by Kautsa or those seen by Vasiṣṭha, even an addicted drunkard gets purified. Kautsa— 'अप नः शोशुचदघम्' Vasiṣṭha— 'प्रतिस्तोमेभिरुषसं वसिष्ठाः', 'महित्रीणामवोस्तु'. (249) After stealing gold a *Brāhmaṇa* becomes free from the sin very soon by reciting 'अस्यवामस्यपलितस्य' and 'यज्जाग्रतोदूरम्' once a day. (250) By reciting 'हविष्पान्तमजरं स्वर्विदि' 'नत मंहोनदुरितम्', 'इतिवा इतिमेमनः, सहस्रशीर्षा' once daily for a month one gets free from the sin of the sharing bed with the preceptor's wife. (251) A person who wants redemption

प्रतिगृह्याप्रतिग्राह्यं भुक्त्वा चान्नं विगर्हितम्।
जपंस्तरत्समन्दीयं पूयते मानवस्त्र्यहात्॥ २५३॥
सोमारौद्रं तु बह्वेना मासमभ्यस्य शुध्यति।
स्रवन्त्यामाचरन्स्नानमर्यम्णामिति च तृचम्॥ २५४॥
अब्दार्धमिन्द्रमित्येतदेनस्वी सप्तकं जपेत्।
अप्रशस्तं तु कृत्वाप्सु मासमासीत भैक्षभुक्॥ २५५॥
मन्त्रैः शाकलहोमीयैरब्दं हुत्वा घृतं द्विजः।
सुगुर्वप्यपहन्त्येनो जप्त्वा वा नम इत्यृचम्॥ २५६॥
महापातकसंयुक्तोऽनुगच्छेद्गाः समाहितः।
अभ्यस्याब्दं पावमानीर्भैक्षाहारो विशुद्ध्यति॥ २५७॥
अरण्ये वा त्रिरभ्यस्य प्रयतो वेदसंहिताम्।
मुच्यते पातकैः सर्वैः पराकैः शोधितस्त्रिभिः॥ २५८॥
त्र्यहं तूपवसेद्युक्तस्त्रिरह्नोऽभ्युपयन्नपः।
मुच्यते पातकैः सर्वैस्त्रिर्जपित्वाघमर्षणम्॥ २५९॥

from any gross or subtle sins should recite for a year these *Mantras*—'अवते हेडो वरुण नमोभिः ' 'यत्किञ्चेदं वरुण दैव्ये जनेः,'इति वा इति मे मनः'. (252) If a *Brāhmaṇa* accepts a charity which is otherwise unacceptable or eats food unworthy of eating, he should recite तरत्समन्दो धावति etc., for three days and he will be purified by reciting 'सोमारुद्रा धारयेथामसूर्यम् अर्यमणं वरुणं मित्रं' after taking bath in a river for one month even an extreme sinner can be purified. (253-254) A sinner gets purified by reciting 'इन्द्रं मित्रं' for six months and a person who passes excreta into the water may get purified by living on begging for a month. (255) By pouring oblations of ghee into the sacrificial fire reciting 'शाकल होम' *Mantras* for a year or by reciting 'नम इन्द्रश्च' or 'इति वा इतिमे मनः'etc., a twice born can destroy even the biggest sins. (256) A *Mahāpātakī* (great sinner) should graze cows for a year and fully concentrated should recite 'पवमान सूक्त' and live on *Bhikṣā*. This way he will become pure. (257) A person who has purified himself thrice with 'पराकव्रत' can get purified from all sins by reciting 'वेद संहिता' in a forest with full concentration. (258) By observing fast for

यथाश्वमेधः क्रतुराट् सर्वपापापनोदनः।
तथाऽघमर्षणं सूक्तं सर्वपापापनोदनम्॥ २६०॥
हत्वा लोकानपीमांस्त्रीनश्नन्नपि यतस्ततः।
ऋग्वेदं धारयन्विप्रो नैनः प्राप्नोति किंचन॥ २६१॥
ऋक्संहितां त्रिरभ्यस्य यजुषां वा समाहितः।
साम्नां वा सरहस्यानां सर्वपापैः प्रमुच्यते॥ २६२॥
यथा महाह्रदं प्राप्य क्षिप्तं लोष्टं विनश्यति।
तथा दुश्चरितं सर्वं वेदे त्रिवृति मज्जति॥ २६३॥
ऋचो यजूंषि चान्यानि सामानि विविधानि च।
एष ज्ञेयस्त्रिवृद्वेदो यो वेदैनं स वेदवित्॥ २६४॥
आद्यं यत्त्र्यक्षरं ब्रह्म त्रयी यस्मिन्प्रतिष्ठिताः।
स गुह्योऽन्यस्त्रिवृद्वेदो यस्तं वेद स वेदवित्॥ २६५॥

three days and being established in the self should take bath thrice and while taking bath should recite 'अघमर्षण मंत्र' thrice. In this way one can get free from all sins. (259) Just as *Aśwamedha*, superior to all other *Yajñas*, is capable of destroying all sins similarly 'अघमर्षण मंत्र' is enough to destroy all sins. (260) If a *Brāhmaṇa* kills all the three worlds and takes food every where (deserving or otherwise) yet if he masters *Ṛgveda* and holds it, no sin can touch him. (261) One who practises with full concentration, recites *Ṛgveda* or *Yajurveda* or *Sāmaveda* with all its secrets thrice, is released from all sins whatsoever. (262) Just as a clod of earth thrown into a big reservoir of water disappears or ceases to exist similarly all sins melt away in reciting *Ṛgveda* thrice. (263) *Ṛgveda, Yajurveda* and various *Sāma Mantras* and their *Brāhmaṇas* should be known as 'त्रिवृद्वेद'. One who knows it is the real knower of *Veda*. (264) The first three-lettered *Brahma* (*Praṇava*) in which all the three *Vedas* stay, is another secret 'त्रिवृद्वेद'. One who knows it is the real knower of *Veda*. (265)

Thus ends the chapter XI in Manusmṛti.

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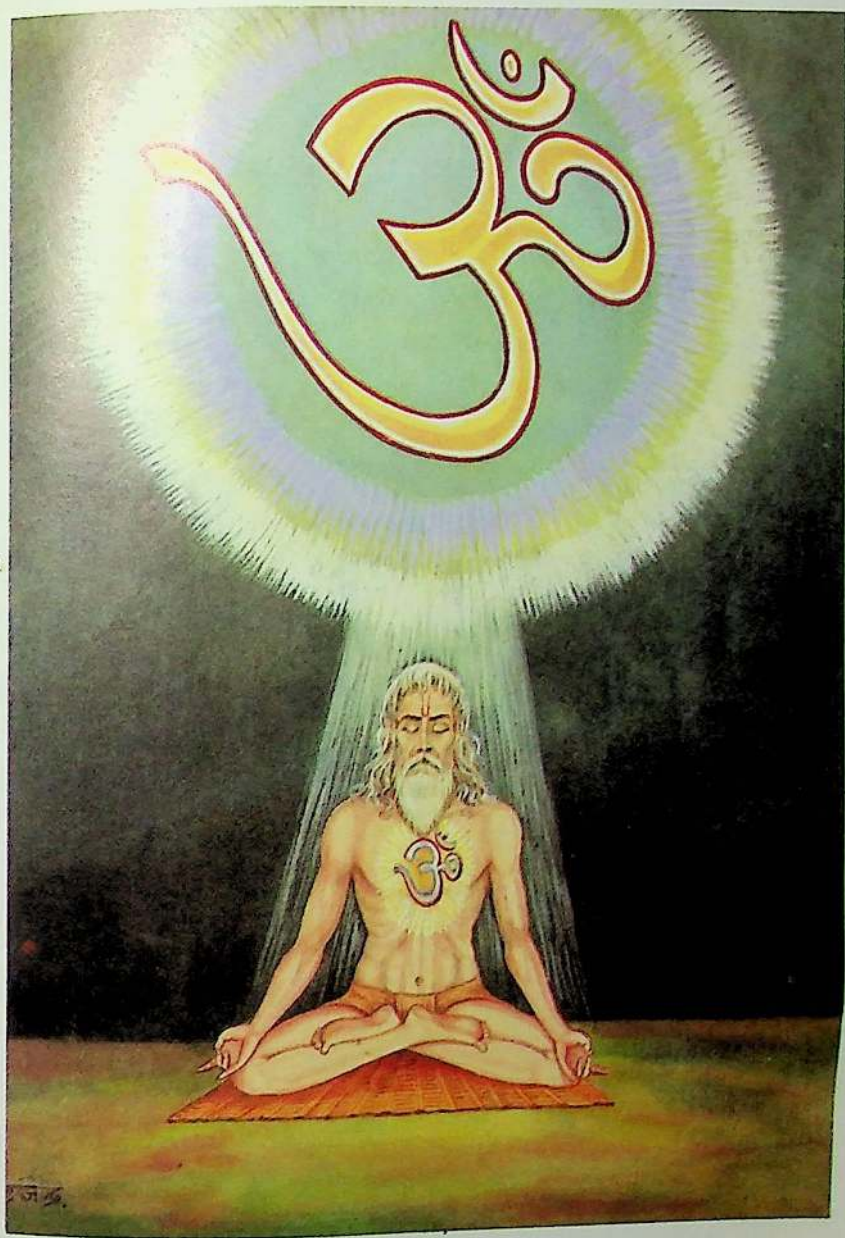
Śabda Brahma

Chapter XII

चातुर्वर्ण्यस्य कृत्स्नोऽयमुक्तो धर्मस्त्वयानघ।
कर्मणां फलनिर्वृत्तिं शंस नस्तत्त्वतः पराम्॥ १॥
स तानुवाच धर्मात्मा महर्षीन्मानवो भृगुः।
अस्य सर्वस्य शृणुत कर्मयोगस्य निर्णयम्॥ २॥
शुभाशुभफलं कर्म मनोवाग्देहसंभवम्।
कर्मजा गतयो नृणामुत्तमाधममध्यमाः॥ ३॥
तस्येह त्रिविधस्यापि त्र्यधिष्ठानस्य देहिनः।
दशलक्षणयुक्तस्य मनो विद्यात्प्रवर्तकम्॥ ४॥
परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम्।
वितथाभिनिवेशश्च त्रिविधं कर्म मानसम्॥ ५॥

The *Munis* asked—you have narrated the *Dharma* of all the four castes, O sinless one. Now please tell us in regard of the fruits of the action good or bad that he did in his previous births. (1) Then the religious minded Bhṛgu the son of Manu told those great sages— "Now listen to the final decision about all actions". (2) The good or bad fruits come from *Karma*. *Karma* originates from mind, speech and body. The good, bad or mixed fruits depend on *Karma*. (3) Of the three types of *Karma* (good, bad and mixed) which have three centres to originate (mind, speech and body and which have got ten characteristics are all regulated by the mind of the *Jīva*. (4) The three types of evil deeds done through the mind are— (1) thinking about illegal possessions of others' property (2) Nurturing ill-will for others and (3) unjustified stubbornness (like whatever there is in the world it is body only etc.). (5)

पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः।
असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम्॥ ६ ॥
अदत्तानामुपादानं हिंसा चैवाविधानतः।
परदारोपसेवा च शारीरं त्रिविधं स्मृतम्॥ ७ ॥
मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम्।
वाचा वाचा कृतं कर्म कायेनैव च कायिकम्॥ ८ ॥
शरीरजैः कर्मदोषैर्याति स्थावरतां नरः।
वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम्॥ ९ ॥
वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च।
यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते॥ १०॥
त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः।
कामक्रोधौ तु संयम्य ततः सिद्धिं नियच्छति॥ ११॥
योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते।
यः करोति तु कर्माणि स भूतात्मोच्यते बुधैः॥ १२॥

The evil deeds done through the speech are of four types— (1) Uttering harsh words (2) telling lies (3) backbiting of all sorts and (4) speaking incoherent things. (6) The actions done through the body are of three types— (1) Taking possession forcibly of something which is not one's own (2) *Himsā* which is not prescribed (3) sexual indulgence with other's wife. (7) One has to reap the consequences of mental sins through the mind alone. The consequences of the sins committed through speech are reaped through the speech and that of bodily sins through the body and so is the case with good deeds also. (8) As the result of bodily sins a person is born in the species of immobiles. Due to the sins done through the speech he becomes a beast or bird and due to the mental sins he is born as *Cāṇḍāla*. (9) He, who always has 'वाग्दण्ड, मनोदण्ड and कायदण्ड' in his intellect e.g., who always punishes his mind, speech and body is known as 'त्रिदण्डी'. (10) A person who subduing lust and anger treats the entire community with this *Tridaṇḍa* (full restraint over his speech, mind and body), attains salvation very soon. (11) The *Kṣetrajña* is he who

जीवसंज्ञोऽन्तरात्मान्यः सहजः सर्वदेहिनाम्।
येन वेदयते सर्वं सुखं दुःखं च जन्मसु॥ १३॥
तावुभौ भूतसंपृक्तौ महान्क्षेत्रज्ञ एव च।
उच्चावचेषु भूतेषु स्थितं तं व्याप्य तिष्ठतः॥ १४॥
असंख्या मूर्तयस्तस्य निष्पतन्ति शरीरतः।
उच्चावचानि भूतानि सततं चेष्टयन्ति याः॥ १५॥
पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणाम्।
शरीरं यातनार्थीयमन्यदुत्पद्यते ध्रुवम्॥ १६॥
तेनानुभूयता यामीः शरीरेणेह यातनाः।
तास्वेव भूतमात्रासु प्रलीयन्ते विभागशः॥ १७॥
सोऽनुभूयासुखोदर्कान्दोषान्विषयसङ्गजान्।
व्यपेतकल्मषोऽभ्येति तावेवोभौ महौजसौ॥ १८॥
तौ धर्मं पश्यतस्तस्य पापं चातन्द्रितौ सह।
याभ्यां प्राप्नोति संपृक्तः प्रेत्येह च सुखासुखम्॥ १९॥

motivates this *Ātmā* to do all sorts of work and that who indulges in activities is known as *Bhūtātmā* by the learned ones. (12) The inner *Ātmā* known as *Jīva* is something different and it is innate in all beings. It is this *Antarātmā* or *Jīva* who experiences pleasure and pain in different births. (13) Both the *Mahān* and *Kṣetrajña* associating with all beings—great and small are fully based and completely depend on the substratum of *Paramātmā*. (14) From the body of that *Paramātmā* the innumerable bodies big and small of innumerable *Jīvas* come out who are always busy in different activities. (15) Different *Jīvas*, the evil doing ones, transmigrate to other bodies composed of the five great elements ether, wind, fire, water and earth according to their latent desires in order to experience the fruits of past deeds. (16) Through their bodies they suffer tortures inflicted by lord Yama and then they again merge into the same five elements. (17) Those bodies (*Jīvas*) after experiencing and consuming the fruits of their virtuous or vicious actions again go back to the same splendrous two—the *Mahān* and *Paramātmā*. (18) Those two

यद्याचरति धर्मं स प्रायशोऽधर्ममल्पशः।
तैरेव चावृतो भूतैः स्वर्गे सुखमुपाश्नुते॥ २०॥
यदि तु प्रायशोऽधर्मं सेवते धर्ममल्पशः।
तैर्भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः॥ २१॥
यामीस्ता यातनाः प्राप्य स जीवो वीतकल्मषः।
तान्येव पञ्चभूतानि पुनरप्येति भागशः॥ २२॥
एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा।
धर्मतोऽधर्मतश्चैव धर्मे दध्यात्सदा मनः॥ २३॥
सत्त्वं रजस्तमश्चैव त्रीन्विद्यादात्मनो गुणान्।
यैर्व्याप्येमान्स्थितो भावान्महान्सर्वानशेषतः॥ २४॥
यो यदैषां गुणो देहे साकल्येनातिरिच्यते।
स तदा तद्गुणप्रायं तं करोति शरीरिणम्॥ २५॥
सत्वं ज्ञानं तमोऽज्ञानं रागद्वेषौ रजः स्मृतम्।
एतद्व्याप्तिमदेतेषां सर्वभूताश्रितं वपुः॥ २६॥

(*Mahān* and *Paramātmā*) look into the virtues and sins together at a time, of the *Jīvas* vigilantly. Associated with these the *Jīva* in this world or the other experiences pleasure or pain. (19) If a person in his human life practises *Dharma* more and *Adharma* less, he after death with his subtle body consisting of five elements, enjoys pleasure in the heaven. (20) If a person follows irreligion more with little *Dharma*, these elements desert him and he has got to suffer tortures inflicted by Yama. (21) After passing through the terrible tortures of hell the *Jīva* becomes free from those sins and then he again comes to these five elements in right proportion to this world. (22) Considering the result of practising *Dharma* or *Adharma* in the form of heaven or hell to his own mind, a person should always coax his mind towards following *Dharma*. (23) The *Ātmā* has three *Guṇas* of its own— *Sat*, *Raj* and *Tama*— through which it pervades all objects of the world. (24) In whichever body whatever *Guṇa* dominates, it influences the body holder to a very great extent according to its nature. (25) Pure knowledge is the characteristic of *Sattva*;

तत्र यत्प्रीतिसंयुक्तं किंचिदात्मनि लक्षयेत्।
प्रशान्तमिव शुद्धाभं सत्त्वं तदुपधारयेत्॥ २७॥
यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः।
तद्रजो प्रतीपं विद्यात्सततं हारि देहिनाम्॥ २८॥
यत्तु स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकम्।
अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत्॥ २९॥
त्रयाणामपि चैतेषां गुणानां यः फलोदयः।
अग्र्यो मध्यो जघन्यश्च तं प्रवक्ष्याम्यशेषतः॥ ३०॥
वेदाभ्यासस्तपो ज्ञानं शौचमिन्द्रियनिग्रहः।
धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षणम्॥ ३१॥
आरम्भरुचिताऽधैर्यमसत्कार्यपरिग्रहः।
विषयोपसेवा चाजस्त्रं राजसं गुणलक्षणम्॥ ३२॥
लोभः स्वप्नोऽधृतिः क्रौर्यं नास्तिक्यं भिन्नवृत्तिता।
याचिष्णुता प्रमादश्च तामसं गुणलक्षणम्॥ ३३॥

attraction and repulsion are that of the *Rajoguṇa* and ignorance is the characteristic of *Tamoguṇa*. This body built of five elements is ever pervaded by these *Guṇas*. (26) Whatever good peaceful and immaculate or pure appears in the *Ātmā*—it should be taken to be an indication of *Sattvaguṇa*. (27) Whatever is painful, unpleasing to the mind and attracting the persons to the sense-objects should be taken as manifestation of *Rajoguṇa*. (28) Whatever is full of ignorance, not clear, inclined towards sense-objects, unapproachable through logic (unthinkable and unknowable) should be known to be the effect of *Tamoguṇa*. (29) Now I will tell you in full about the superior, medium and inferior results of these three *Guṇas*. (30) The practice of *Veda*, penance, knowledge, cleanliness (internal and external) restraint over the sense, religious actions, and spiritual thinking are the characteristics of *Satoguṇa*. (31) Keen interest in starting projects, impatience, doing prohibited deeds and always enjoying sense-objects are the characteristics of *Rajoguṇa*. (32) Greed sleep, impatience, cruelty, atheism, abandonment of daily routine, inclination for

त्रयाणामपिचैतेषां गुणानां त्रिषु तिष्ठताम्।
इदं सामासिकं ज्ञेयं क्रमशो गुणलक्षणम्॥ ३४॥
यत्कर्म कृत्वा कुर्वंश्च करिष्यंश्चैव लज्जति।
तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम्॥ ३५॥
येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम्।
न च शोचत्यसंपत्तौ तद्विज्ञेयं तु राजसम्॥ ३६॥
यत्सर्वेणेच्छति ज्ञातुं यन्न लज्जति चाचरन्।
येनतुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम्॥ ३७॥
तमसो लक्षणंकामो रजसस्त्वर्थ उच्यते।
सत्त्वस्य लक्षणं धर्मः श्रैष्ठ्यमेषां यथोत्तरम्॥ ३८॥
येन यस्तु गुणेनैषां संसारान्प्रतिपद्यते।
तान्समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम्॥ ३९॥
देवत्वं सात्त्विका यान्ति मनुष्यत्वं च राजसाः।
तिर्यक्त्वं तामसा नित्यमित्येषा त्रिविधा गतिः॥ ४०॥

begging and carelessness are the characteristics of *Tamoguṇa*. (33) In short know these characteristics of the three *Guṇas* which perpetually continue in past, present and future. (34) By having whatever done, by doing in present or intending to do in future, a man feels ashamed—the learned take it to be the characteristic of *Tamoguṇa*. (35) By doing whatever a man wants great fame but he fails to achieve, does not repent, he should be taken to be a *Rājasika* man. (36) Whatever a man wants to know whole heardedly, by doing which he does not feel ashamed and in doing which the *Ātmā* feels pleasure is all the characteristic of *Satoguṇa*. (37) A characteristic mark of *Tamoguṇa* is lust; that of the *Rajoguṇa* is wealth and that of the *Satoguṇa* is *Dharma*. Among these the each latter is superior to the former. (38) Now I will discuss in an orderly way what fate a person meets in the next birth due to the predominance of which *Guṇa*. (39) The persons of *Sāttvika* category obtain godhood; those of *Rājasika* category become human beings and those of *Tamoguṇa* categories are reborn as subhuman beings—these are the three

त्रिविधा त्रिविधैषा तु विज्ञेया गौणिकी गतिः।
अधमा मध्यमाग्र्या च कर्मविद्या विशेषतः॥ ४१॥
स्थावराः कृमिकीटाश्च मत्स्याः सर्वाः सकच्छपाः।
पशवश्च मृगाश्चैव जघन्या तामसी गतिः॥ ४२॥
हस्तिनश्च तुरङ्गाश्च शूद्रा म्लेच्छाश्च गर्हिता।
सिंहा व्याघ्रा वराहाश्च मध्यमा तामसी गतिः॥ ४३॥
चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः।
रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः॥ ४४॥
झल्ला मल्ला नटाश्चैव पुरुषा शस्त्रवृत्तयः।
द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः॥ ४५॥
राजानः क्षत्रियाश्चैव राज्ञां चैघ पुरोहिताः।
वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः॥ ४६॥
गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये।
तथैवाप्सरसः सर्वा राजसीषूत्तमा गतिः॥ ४७॥
तापसा यतयो विप्रा ये च वैमानिका गणाः।
नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः॥ ४८॥

resultant states. (40) These three states are on account of three *Guṇas*. Then according to the qualities each of the three types come under three sub categories—superior average and inferior and so are the *Karmas* in accordance with them. (41) Immobiles, worms, insects, fishes, snakes, turtles, deer and animals—these are the inferior states of *Tamoguṇa*. (42) Elephants, horses, the *Śūdras* and *Mlecchas* are censurable types, lions, tigers and boars are the medium types of *Tamoguṇa*. (43) Bards, *Suparṇas* and snob persons, *Rākṣasas* and *Piśācas* are the superior species of *Tamoguṇa*. (44) *Jhalla, Malla*, actors, soldiers, gamblers and drunkards are the inferior varieties belonging to *Rajoguṇa*. (45) The kings, the *Kṣatriyas* and the stately priests and the great debaters belong to medium variety of *Rajoguṇa*. (46) The *Gandharvas*, *Guhyaka*, *Yakṣas* the servants of godheads, the *Apsarās* are the superior varieties belonging to *Rajoguṇa*. (47) The ascetics, the Yatis, the *Brāhmaṇas* and the *Vaimānikas*, the

यज्वान ऋषयो देवा वेदा ज्योतींषि वत्सराः।
पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः॥ ४९॥
ब्रह्मा विश्वसृजो धर्मो महानव्यक्तमेव च।
उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः॥ ५०॥
एष सर्वः समुद्दिष्टस्त्रिप्रकारस्य कर्मणः।
त्रिविधस्त्रिविधः कृत्स्नः संसारः सार्वभौतिकः॥ ५१॥
इन्द्रियाणां प्रसङ्गेन धर्मस्यासेवनेन च।
पापान्संयान्ति संसारानविद्वांसो नराधमाः॥ ५२॥
यां यां योनिं तु जीवोऽयं येन येनेह कर्मणा।
क्रमशो याति लोकेऽस्मिंस्तत्तत्सर्वं निबोधत॥ ५३॥
बहून्वर्षगणान्घोरान्नरकान्प्राप्य तत्क्षयात्।
संसारान्प्रतिपद्यन्ते महापातकिनस्त्विमान्॥ ५४॥
श्वसूकरखरोष्ट्राणां गोजाविमृगपक्षिणाम्।
चण्डालपुक्कसानां च ब्रह्महा योनिमृच्छति॥ ५५॥

Nakṣatras and the *Daityas* belong to inferior category of *Satoguṇa*. (48) Those who perform sacrifices, the *Ṛṣis*, gods, *Vedas*, luminous planets, the years, the manes and the *Sādhyas* belonging to the medium category of *Satoguṇa*. (49) Brahmā, the creators of universe like Marīci etc., *Dharma*, *Mahān* and *Avyakta*—these are the categories belonging to superior variety of *Satoguṇa*. (50) I have so far narrated everything about *Karma* that is of three types mental, verbal and bodily—each again, on its turn *Sāttvika*, *Rājasika* and *Tāmasika*—each of them again as inferior, medium and superior. This way the entire world, a mixture of five elements can be so characterised. (51) Due to the infatuation towards sense-objects and by not following *Dharma* the foolish and wretched sinners reach, the sinful worlds. (52) Now know about those deeds by doing which whatever species the person is destined to go in this world. (53) After going through terrible tortures in the infernal hells and consuming the accumulated sins the great sinners (those who killed *Brāhmaṇas* etc.) come to the following species as I am going to narrate. (54) A *Brāhmaṇa*-killer is reborn as dog, boar, ass,

कृमिकीटपतङ्गानां विड्भुजां चैव पक्षिणाम्।
हिंस्राणां चैव सत्त्वानां सुरापो ब्राह्मणो व्रजेत्॥ ५६॥
लूताहिसरटानां च तिरश्चां चाम्बुचारिणाम्।
हिंस्राणां च पिशाचानां स्तेनो विप्रः सहस्रशः॥ ५७॥
तृणगुल्मलतानां च क्रव्यादां द्रंष्ट्रिणामपि।
क्रूरकर्मकृतां चैव शतशो गुरुतल्पगः॥ ५८॥
हिंस्रा भवन्तिक्रव्यादाः कृमयोऽभक्ष्यभक्षिणः।
परम्परादिनः स्तेनाः प्रेत्यान्त्यस्त्रीनिषेविणः॥ ५९॥
संयोगं पतितैर्गत्वा परस्यैव च योषितम्।
अपहृत्य च विप्रस्वं भवति ब्रह्मराक्षसः॥ ६०॥
मणिमुक्ताप्रवालानि हृत्वा लोभेन मानवः।
विविधानि च रत्नानि जायते हेमकर्तृषु॥ ६१॥
धान्यं हृत्वा भवत्याखुः कांस्यं हंसो जलं प्लवः।
मधु दंशः पयः काको रसं श्वा नकुलोघृतम्॥ ६२॥

camel, cow, goat, sheep, deer, birds, *Cāṇḍālas* and *Pukkasa*. (55) A drunkard *Brāhmaṇa* is reborn as a worm, insect, moth, excreta eating creature, bird and a carnivorous animal. (56) A gold stealing *Brāhmaṇa* is reborn as a spider, snake, lizard, acquatic animal, a wild animal or a goblin. (57) One who enjoys his preceptor's wife is reborn as a grass, grove, a creature, vulture, animals having teeth such as lions etc., and other species hundreds in number, apt to do cruel deeds. (58) A man indulging always in *Hiṁsā* is reborn in the species of carnivorous species. Those who eat uneatable become worms and the thieves mutually stealing each other's possession are reborn as those who sexually indulge with a *Cāṇḍāla* woman. (59) And those who keep company with the above four categories of downfallen persons; those who enjoy others' wives and those who capture forcefully or otherwise a *Brāhmaṇa's* property become *Brahmarākṣasa*. (60) A man who steals due to greed ruby, pearl, corals or other gems of other types is reborn as a goldsmith. (61) One who steals foodgrains becomes mouse; one stealing alloy becomes

मांसं गृध्रो वपां मद्गुस्तैलं तैलपकः खगः।
चीरीवाकस्तु लवणं बलाका शकुनिर्दधि॥ ६३॥
कौशेयं तित्तिरिर्हृत्वा क्षौमं हृत्वा तु दर्दुरः।
कार्पासतान्तवं क्रौञ्चो गोधा गां वाग्गुदो गुडम्॥ ६४॥
छुच्छुन्दरिः शुभान्गन्धान्पत्रशाकं तु बर्हिणः।
श्वावित्कृतान्नं विविधमकृतान्नं तु शल्यकः॥ ६५॥
बको भवति हृत्वाग्निं गृहकारी ह्युपस्करम्।
रक्तानि हृत्वा वासांसि जायते जीवजीवकः॥ ६६॥
वृको मृगेभं व्याघ्रोऽश्वं फलमूलं तु मर्कटः।
स्त्रीमृक्षः स्तोकको वारि यानान्युष्ट्रः पशूनजः॥ ६७॥
यद्वा तद्वा परद्रव्यमपहृत्य बलान्नरः।
अवश्यं याति तिर्यक्त्वं जग्ध्वा चैवाहुतं हविः॥ ६८॥

goose, stealing water a frog; stealing honey a gadfly; stealing milk a crow; stealing *Rasa* a dog and stealing ghee a mongoose. (62) Stealing flesh a vulture; stealing fat *Madgu* (a kind of acquatic bird); stealing oil a cockroach; stealing salt a cricket and stealing curd becomes crane. (63) By stealing silk one becomes partridge; stealing jute becomes a frog; by stealing cotton cloth becomes a *Godhā* (a big lizard) and by stealing molasses becomes a *Vāgguda* bird. (64) By stealing fragrant objects one becomes a mole; by stealing leafy vegetables one becomes peacock; by stealing cooked food becomes a *Śwāvit* and by stealing uncooked grain porcupine. (65) By stealing fire becomes duck, by stealing the domestic instruments becomes *Gṛhakārī* (black bee), by stealing coloured cloths becomes *Cakravāka*. (66) By stealing deer or elephant one becomes wolf; by stealing horse becomes tiger; by stealing beets and roots becomes monkey, stealing a woman becomes a bear, stealing water becomes a *Cātaka*, stealing a vehicle becomes a camel and stealing other animals becomes a goat. (67) A person certainly goes to the subhuman species by forcefully possessing whatever possessions of somebody else and also by eating

स्त्रियोऽप्येतेन कल्पेन हृत्वा दोषमवाप्नुयुः।
एतेषामेव जन्तूनां भार्यात्वमुपयान्ति ताः॥ ६९॥
स्वेभ्यः स्वेभ्यस्तु कर्मभ्यश्च्युता वर्णा ह्यनापदि।
पापान्संसृत्य संसारान्प्रेष्यतां यान्ति शत्रुषु॥ ७०॥
वान्ताश्युल्कामुखः प्रेतो विप्रो धर्मात्स्वकाच्च्युतः।
अमेध्यकुणपाकी च क्षत्रियः कटपूतनः॥ ७१॥
मैत्राक्षज्योतिकः प्रेतो वैश्यो भवति पूयभुक्।
चैलाशकश्च भवति शूद्रो धर्मात्स्वकाच्च्युतः॥ ७२॥
यथा यथा निषेवन्ते विषयान्विषयात्मकाः।
तथा तथा कुशलता तेषां तेषूपजायते॥ ७३॥
तेऽभ्यासात्कर्मणां तेषां पापानामल्पबुद्धयः।
संप्राप्नुवन्ति दुःखानि तासु तास्विह योनिषु॥ ७४॥
तामिस्त्रादिषु चोग्रेषु नरकेषु विवर्तनम्।
असिपत्रवनादीनि बन्धनच्छेदनानि च॥ ७५॥

Haviṣya with which *Havana* has not been made. (68) Ladies also, if commit these sins intentionally, will be responsible for those sins and will be reborn in the same species but in female form. (69) People for all the four castes, if do not perform their prescribed duties and act otherwise even if there is no emergency become a slave in the house of enemies or else they take birth in sinful species. (70) A *Brāhmaṇa* fallen from his *Dharma* becomes a *Preta* who eats vomitings of others and has an flaming mouth and a *Kṣatriya* also becomes a *Preta* named *Kaṭapūtana* who eats excreta and corpses. (71) A *Vaiśya* fallen from his *Dharma* becomes a *Preta* called *Maitrākṣa Jyotika* who eats pus and such a *Śūdra* becomes a *Cailāśaka Preta* who eats louse. (72) To what extent the sensuous persons go on enjoying the sense-objects more and more, to the same extent they acquire skill in that particular aspect. (73) Those foolhardy sinners due to their repeatedly committing sins experience terrible pain in those species (they are born in). (74) Those sinners go to the hells like *Tāmiśra* and *Asipatravana* and they go through the

विविधाश्चैव संपीडाः काकोलूकैश्च भक्षणम्।
करम्भवालुकातापान्कुम्भीपाकांश्च दारुणान्॥ ७६॥
संभवांश्च वियोनीषु दुःखप्रायासु नित्यशः।
शीतातपाभिघातांश्च विविधानि भयानि च॥ ७७॥
असकृद्गर्भवासेषु वासं जन्म च दारुणम्।
बन्धनानि च काष्ठानि परप्रेष्यत्वमेव च॥ ७८॥
बन्धुप्रियवियोगांश्च संवासं चैव दुर्जनैः।
द्रव्यार्जनं च नाशं च मित्रामित्रस्य चार्जनम्॥ ७९॥
जरां चैवाप्रतीकारां व्याधिभिश्चोपपीडनम्।
क्लेशांश्च विविधांस्तांस्तान्मृत्युमेव च दुर्जयम्॥ ८०॥
यादृशेन तु भावेन यद्यत्कर्म निषेवते।
तादृशेन शरीरेण तत्तत्फलमुपाश्नुते॥ ८१॥
एष सर्वः समुद्दिष्टः कर्मणां वः फलोदयः।
नैःश्रेयसकरं कर्म विप्रस्येदं निबोधत॥ ८२॥

tortures of bondage and wounding cuts. (75) They suffer various types of pains and are eaten by crows and owls. They are burnt in the heated sand and go to the hells like *Kumbhīpāka*. (76) They undergo births and rebirths in painful subhuman species and day by day they suffer from the strokes of cold and heat and experience different types of fear. (77) They enter into the womb frequently and experience the terrific pain of birth, experience various bondages and finally become slaves of others. (78) They suffer from the separation of their dears and nears and are importuned to live alongwith the wicked people. They earn money and lose and similarly they cultivate friendship with some and develop enmity to others. (79) (A person has to undergo) the inevitable old age, sufferings from different types of diseases, pains of different types and finally invincible death. (80) Whatever actions a man does motivated by whatever sentiment and emotion, in accordance with the same motive and sentiment he gets his body in the next life and reaps the fruits of the same type. (81) All about the *Karmas* and the types of

वेदाभ्यासस्तपोज्ञानमिन्द्रियाणां च संयमः।
अहिंसा गुरुसेवा च निःश्रेयसकरं परम्॥ ८३॥
सर्वेषामापि चैतेषां शुभानामिह कर्मणाम्।
किंचिच्छ्रेयस्करतरं कर्मोक्तं पुरुषं प्रति॥ ८४॥
सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम्।
तद्ध्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः॥ ८५॥
षण्णामेषां तु सर्वेषां कर्मणां प्रेत्य चेह च।
श्रेयस्करतरं ज्ञेयं सर्वदा कर्म वैदिकम्॥ ८६॥
वैदिके कर्मयोगे तु सर्वाण्येतान्यशेषतः।
अन्तर्भवन्ति क्रमशस्तस्मिंस्तस्मिन्क्रियाविधौ॥ ८७॥
सुखाभ्युदयिकं चैव नैःश्रेयसिकमेव च।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम्॥ ८८॥
इह चामुत्र वा काम्यं प्रवृत्तं कर्म कीर्त्यते।
निष्कामं ज्ञानपूर्वं तु निवृत्तमुपदिश्यते॥ ८९॥

their fruits have so far been exhaustively discussed. Now know of those *Karmas* of *Brāhmaṇa* which are for their supreme benediction. (82) The practice of *Veda*, penances, knowledge, restraint over the sense-organs, non-violence, and nursing the *Guru* are benedictory actions for a *Brāhmaṇa*. (83) Out of all these benedictory deeds there is something which is superior and more benedictory to the person. (84) The best of all these regarded as superior most, is self knowledge that is the top most among all *Vidyās* after which the person attains immortality. (85) The Vedic actions should be regarded as the best out of the six *Karmas* (prescribed for *Brāhmaṇas*) here and hereafter both. (86) Vedic *Karmas* envelop completely all these *Karmas* of mundane and spiritual nature in its own varieties of *Karma* concerned. (87) Vedic *Karmas* are of two types—(1) pertaining to mundane pleasures known as *Pravṛtti Mārga* (2) resulting in ultimate good known as *Nivṛtti Mārga*. (88) Anything done for mundane or heavenly pleasures is known as *Pravṛtti*. Anything done desirelessly supplemented with knowledge is *Nivṛtti*. (89)

प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम्।
निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्च वै॥ ९०॥
सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि।
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति॥ ९१॥
यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः।
आत्मज्ञाने शमे च स्याद्वेदाभ्यासे च यत्नवान्॥ ९२॥
एतद्धि जन्मसाफल्यं ब्राह्मणस्य विशेषतः।
प्राप्यैतत्कृतकृत्यो हि द्विजो भवति नान्यथा॥ ९३॥
पितृदेवमनुष्याणां वेदश्चक्षुः सनातनम्।
अशक्यं चाप्रमेयं च वेदशास्त्रमिति स्थितिः॥ ९४॥
या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः।
सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः॥ ९५॥
उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित्।
तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च॥ ९६॥

By doing the *Pravṛtta Karmas* a man attains godly rank. By practising *Nivṛtta Karmas* a man transcends the five elements. (90) One who feels his presence in all being and that of all beings in him; who looks at every being as equal and who always performs *Ātmayajña* attains Brahmahood (salvation). (91) A *Brāhmaṇa* who even abandons all other prescribed actions should be effortful to cultivate self knowledge, peacefulness and the practice of *Veda*. (92) By this the life becomes fruitful particularly of a *Brāhmaṇa*. By attaining this there remains nothing to be done and at the same time there is no other way (to attain salvations). (93) *Veda* is the imperishable eyes for manes, gods and humans. It is impossible for human efforts to have composed *Veda*s. It is proof in itself requiring no other proof for its authenticity. This is the scriptural injunction. (94) Whatever *Smṛtis* are not based on *Vedas* or whatever evil *Darśanas* (like Cārvāka) are there they are all good for nothing for the next world as they are all *Tāmasika*. (95) The other non-Vedic *Śāstras* which are composed and get destroyed from time to time are all

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक्।
भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति॥ ९७॥
शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः।
वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मतः॥ ९८॥
विभर्ति सर्वभूतानि वेदशास्त्रं सनातनम्।
तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम्॥ ९९॥
सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति॥ १००॥
यथा जातबलो वह्निर्दहत्यार्द्रानपि द्रुमान्।
तथा दहति वेदज्ञः कर्मजं दोषमात्मनः॥ १०१॥
वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन्।
इहैव लोके तिष्ठन्स ब्रह्मभूयाय कल्पते॥ १०२॥
अज्ञेभ्योग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः।
धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः॥ १०३॥

comparatively new, fruitless and false. (96) The four castes, the three worlds, the four *Āśramas*, the past, present and future happenings have their existence from the *Vedas* alone. (97) Sound, touch, form, taste and smell all these are born of *Vedas* according to *Guṇa* and *Karma*. (98) The eternal Vedic scripture alone sustains all beings of the world . Therefore we hold that *Vedas* are the only means to attain *Puruṣārthas* for all beings. (99) One who is wellversed in *Vedas* and *Śāstras* deserves everything whether it is commandership of the army, kingship or the state administration. (100) Just as a wild fire burns to ashes even green trees even so the knower of *Veda* burns the vices accruing from *Karma*. (101) One who knows the essence of *Vedas* and *Śāstras*, it is immaterial what *Āśrama* he lives in, attains Brahmahood in this world itself and with his very mortal coil. (102) Those who read scriptural books are better than ignorants; those who sustain and follow the scriptural books are better than mere readers; better are the knowledgeables than these and those who act selflessly are superior even to *Jñānīs*. (103)

तपो विद्या च विप्रस्य निःश्रेयसकरं परम्।
तपसा किल्बिषं हन्ति विद्ययाऽमृतमश्नुते॥ १०४॥
प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम्।
त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता॥ १०५॥
आर्षं धर्मोपदेशं च वेदशास्त्राऽविरोधिना।
यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः॥ १०६॥
नैःश्रेयसमिदं कर्म यथोदितमशेषतः।
मानवस्यास्य शास्त्रस्य रहस्यमुपदिश्यते॥ १०७॥
अनाम्नातेषु धर्मेषु कथं स्यादिति चेद्भवेत्।
यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्यादशङ्कितः॥ १०८॥
धर्मेणाधिगतो यैस्तु वेदः सपरिबृंहणः।
ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः॥ १०९॥
दशावरा वा परिषद्यं धर्मं परिकल्पयेत्।
त्र्यवरा वापि वृत्तस्था तं धर्मं न विचालयेत्॥ ११०॥

Penance and *Vidyā* are the supremely benedictory for *a Brāhmaṇa*. By penance he destroys sins and through *Vidyā* he enjoys immortality. (104) A person desirous of practising flawless *Dharma* should know the well known three means—*Pratyakṣa* (direct knowledge), *Anumāna* (inference) and scriptures and different *Āgamas*. (105) Only he knows the *Veda* and nobody else who supports through logic the preachings of *Ṛṣis* not contradictory to the *Vedas* and *Śāstras*. (106) I have narrated, all these *Karmas* which can accomplish the ultimate good. Now I am going to tell you the secrets of the *Śāstra* taught by Manu. (107) In a situation where no clear reference or injunctions are given in the *Śāstras,* what should a man do? In such a situation he should consult and follow the advice of a *Brāhmaṇa* reliably well read and a man of character (*Śiṣṭa*). (108) *Śiṣṭa Brāhmaṇas* are those who have studied *Vedas* with their limbs (*Vedāṅgas*) religious mindedly and only they are the source of making the real meanings of *Veda* understandable. (109) (In a critical situation) a 'दशावरा धर्म परिषद्' (an assembly of ten *Śiṣṭa Brāhmaṇas*) should be appointed and if it is not possible only three such

त्रैविद्यो हेतुकस्तर्की नैरुक्तो धर्मपाठकः।
त्रयश्चाश्रमिणः पूर्वे परिषत्स्याद्दशावरा॥ १११॥
ऋग्वेदविद्यजुर्विच्च सामवेदविदेव च।
त्र्यवरा परिषज्ज्ञेया धर्मसंशयनिर्णये॥ ११२॥
एकोऽपि वेदविद्धर्मं यं व्यवस्येद्द्विजोत्तमः।
स विज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः॥ ११३॥
अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम्।
सहस्रशः समेतानां परिषत्त्वं न विद्यते॥ ११४॥
यं वदन्ति तमोभूता मूर्खा धर्ममतद्विदः।
तत्पापं शतधा भूत्वा तद्वक्तृननुगच्छति॥ ११५॥
एतद्वोऽभिहितं सर्वं निःश्रेयसकरं परम्।
अस्मादप्रच्युतो विप्रः प्राप्नोति परमां गतिम्॥ ११६॥

Brāhmaṇas 'त्र्यवरा धर्म परिषद्' should be approached and whatever decision it makes should be accepted scrupulously with no doubt in the mind. (110) The three experts of the three *Vedas* each, scholars of *Nyāya, Mīmāṁsā, Nirukta* and *Dharmaśāstra*— one from each branch and three representatives of three *Āśramas* (excepting *Saṁnyāsa*) should make a 'दशावरा धर्म परिषद्' .(111) 'त्र्यवरा परिषद्' should consist of three experts in *Ṛk, Yajuḥ* and *Sāma* respectively. Its decision in dubitable religious matters may be final. (112) If there is a single *Brāhmaṇa* expert in Vedic knowledge and if he defines something to be *Dharma*; that should be taken supreme *Dharma.* A decision contrary to his given by even ten thousand fools is not *Dharma*. (113) Such *Brāhmaṇa* even if thousands in number, who do not observe vows like *Brahmacarya* etc., who have no knowledge of *Veda Mantras* and who are *Brāhmaṇas* only for the name's sake do not deserve to be the members of the *Pariṣad*. (114) Whomsoever, the foolish ones not knowing the essence of *Dharma* and *Tāmasika* by nature preach any *Dharma*, they commit a sin and that sin always accompanies those sinful creatures. (115) I have so far narrated to you all this which is meant for supreme benediction. A *Brāhmaṇa* not deviating from this path achieves supreme abode. (116)

एवं स भगवान्देवो लोकानां हितकाम्यया।
धर्मस्य परमं गुह्यं ममेदं सर्वमुक्तवान्॥ ११७॥
सर्वमात्मनि संपश्येत्सच्चासच्च समाहितः।
सर्वं ह्यात्मनि संपश्येन्नाधर्मे कुरुते मनः॥ ११८॥
आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम्।
आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम्॥ ११९॥
खं सन्निवेशयेत्खेषु चेष्टनस्पर्शनेऽनिलम्।
पक्तिदृष्ट्योः परं तेजः स्नेहऽपो गां च मूर्तिषु॥ १२०॥
मनसीन्दुं दिशः श्रोत्रे क्रान्ते विष्णुं बले हरम्।
वाच्यग्निं मित्रमुत्सर्गे प्रजने च प्रजापतिम्॥ १२१॥
प्रशासितारं सर्वेषामणीयांसमणोरपि।
रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम्॥ १२२॥

(Bhṛgu says) this way the lord Manu taught me the supreme secret of *Dharma* in full in order to do good to the entire world. (117) A real *Brāhmaṇa* fully concentrating (on his self) should visualise whatever there is—real or unreal, existent or non-existent in his own self. Doing so one cannot even think of committing *Adharma*. (118) The *Ātmā* itself is all godheads. Everything is located in the *Ātmā* and it is *Ātmā* that allots different types of duties to the different types of body-holders. (119) The *Yogī Brāhmaṇa* should absorb the outer space into his inner space; the outer air into his inner air in the form of touch and different activities; the fire element into his digestive fire and the light in the eyes; the outer water into his inner watery substance and finally the outer earth inside his earthly substance. (120) He should absorb the resplendence of moon in his mind; ten quarters in his hearing organs; lord Viṣṇu in his strides; lord Śiva in his might, fire in his speech, sun in his anus and Prajāpati in his penis. (121) This way he should meditate upon the lord—the supreme administrator of all, the smaller than the smallest, of golden hue and to be

एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्।
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम्॥ १२३॥
एष सर्वाणि भूतानि पञ्चभिर्व्याप्य मूर्तिभिः।
जन्मवृद्धिक्षयैर्नित्यं संसारयति चक्रवत्॥ १२४॥
एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना।
स सर्वसमतामेत्य ब्रह्माभ्येति परं पदम्॥ १२५॥
इत्येतन्मानवं शास्त्रं भृगुप्रोक्तं पठन्द्विजः।
भवत्याचारवान्नित्यं यथेष्टां प्राप्नुयाद्गतिम्॥ १२६॥

realised only in the heart alone. (122) This one is reckoned as fire by some ones, while others call it as Manu the Prajāpati, while still others term it as Indra, still others as *Prāṇa*, while some of them call it as eternal *Brahma*. (123) This almighty god pervades all beings in the form of five elements, causes them to take birth, grow and be destroyed, like an eternal wheel he moves the entire world. (124) In this manner whosoever realises his *Ātmā* through the *Ātmā* among all beings, he develops, an equanimous attitude towards all beings and finally attains Brahmahood, the supreme abode. (125) This is the *Śāstra* propounded by Manu and narrated by Bhṛgu by reading which a twice-born becomes a man of character and good conduct and achieves supreme abode. (126)

Thus ends chapter XII in Manusmṛti.

The Manusmṛti ends
Om Śāntiḥ!

Prayer—

Vaidika Prayers—

Śivasaṅkalpa Sūkta

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु॥

" May there never appear any sinful ideas in my mind which while in wakeful state runs here, there and everywhere and while in slumber becomes calm and quiet as usual which is known as *Daiva* because it is the only means to apprehend self luminous *Ātmā*; which is capable of grasping past, present and future, a distant object and an object intervened by an obstruction; which is illumining agency to all luminous bodies; let that mind of mine be always full of good and auspicious ideas."

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु॥

"The mind through which the talented persons, expert in Vedic rituals, do perform several sacrificial performances; the mind which when devoid of ripples of different thought waves is as pure as *Ātmā* itself, which is adorable and has its abode in the inner self of all persons; let that mind of mine be full of auspicious ideas."

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु।
यस्मान्न ऋते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु॥

" The mind which is *Prajñāna* by itself; which illumines all other objects; which creates the faculty of knowledge; which is

steadfastness incarnate; abiding in the inner sense of all beings which is the inner light and which remains in the form of *Ṛta* (the physical law governing universe); without which no action whatsoever, can be performed; let that mind of mine be full of auspicious ideas."

येनेदं भूतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वम्।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु॥

"The mind which is nectar in its form and which grasps everything been, becoming and would be—in the world; through which sacrificers perfom sacrifices with seven *Hotṛs*; let that mind of mine be full of auspicious ideas."

यस्मिन्नृचः साम यजूँ्षि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः।
यस्मिँश्चित्तँ् सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु॥

"The mind in which *Ṛk*, *Sāma* and *Yajuḥ*—the three *Vedas* are fully accommodated like spokes in the wheel of a chariot; in which the secular knowledge of all beings is established like yarn fibres in a piece of cloth; let that mind of mine be full of auspicious ideas."

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु॥

"The mind which like an expert charioteer who drives skilfully the horses in the chariot wherever he likes to reach, motivates and drives all human beings to wherever it wants to take them; which is positioned in every heart like a courtyard; which is the speediest among the speeding ones; let that mind of mine be full of auspicious ideas."

(*Śukla Yajurveda* XXXIV. 1—6)

Saumanasya Sūkta

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ।
इळस्पदे समिध्यसे स नो वसून्या भर॥१॥

"O Lord Agni, bestower of all possible bliss, the all pervading and knower of everything, You are kindled on sacrificial altar. May you shower on us all kinds of amenities."

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे संजानाना उपासते॥२॥

"O learned ones, giving up all differences walk together, converse together and let your minds acquire knowledge together. Like other noble persons who worship God with a single motive you also do your job unitedly."

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम्।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि॥३॥

"O fire god, may there be sameness in our prayers, gatherings, minds and *Citta* (faculty of consciousness). I offer to you the oblation with the sameness of *Mantras* and sameness of universal welfare."

समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥

"Let there be sameness in your vows, let your hearts and minds be alike so as your purpose may be fulfilled perfectly."

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Upaniṣadic Prayers

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु॥

ॐ शान्तिः! शान्तिः!! शान्तिः!!!

"*Oṁ*, May all my bodily limbs like speech, vital airs, eyes, ears (alongwith) the bodily strength and all my sense-organs get strengthened. May I never disregard *Brahma*, the essence of all *Upaniṣads* and may *Brahma* never desert me. May the process of not deserting continue; may this not deserting continue. May the *Dharmas* which always abide in *Brahma* appear in me; appear in me."

Oṁ Peace! Peace!! Peace!!!

(*Kenopaniṣad Śānti Pāṭha*)

ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै। तेजस्वि नावधीतमस्तु। मा विद्विषावहै।

ॐ शान्तिः! शान्तिः!! शान्तिः!!!

"*Oṁ*, O perfect *Brahma*! may you protect both of us (the teacher and the taught) together. May you sustain both of us together. May we both perform valorous deeds together. May the knowledge taught and learnt by us be splendrous. May both of us never entertain a sense of enmity."

Oṁ Peace! Peace!! Peace!!!

(*Kaṭhopaniṣad, Śanti Pāṭha*)

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवाँ सस्तनूभिर्व्यशेमहि देवहितं यदायुः। स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा

विश्ववेदाः। स्वस्ति नस्ताक्ष्यों अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥
ॐ शान्तिः! शान्तिः!! शान्तिः!!!

"*Oṁ*, O gods! while performing sacrifices may we always listen to the auspicious things through ears and watch only auspicious things through eyes. Whatever life period we do have at our disposal, may we employ it for the sake of gods with a satiated mind and steady limbs. May the Indra with his fame spread all over, be benefactor to us; may the *Pūṣā*, the store of all knowledge be benefactor to us. May the *Ariṣṭanemi Garuḍa* be benefactor to us; may the *Bṛhaspati* (lord of intellect) be benefactor to us."

Oṁ Peace! Peace!! Peace!!!

(*Praśnopaniṣad, Śānti Pāṭha*)

ॐ वाङ् मे मनसि प्रतिष्ठिता। मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि। वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीः। अनेनाधीतेनाहोरात्रान्संदधाम्यृतं वदिष्यामि। सत्यं वदिष्यामि तन्मामवतु। तद्वक्तारमवतु। अवतु मामवतु वक्तारमवतु वक्तारम्॥

ॐ शान्तिः! शान्तिः!! शान्तिः!!!

"*Oṁ*, may the speech of mine be established in my mind and so my mind be established in my speech. May that luminous *Brahma* appear before me. May you provide the Vedic knowledge to me. May whatever Vedic knowledge I gather, not desert me. May I get busy day and night in studying (*Veda*). May I speak always *Ṛta*. I shall always speak truth. May (that truth) protect me; protect the speaker; protect me; protect the speaker."

Oṁ Peace! Peace!! Peace!!!

(*Aitareyopaniṣad, Śānti Pāṭha*)

ॐ शं नो मित्रः शं वरुणः। शं नो भवत्वर्यमा। शं न इन्द्रो बृहस्पतिः। शं नो विष्णुरुरुक्रमः। नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि। त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारम्।

ॐ शांन्तिः! शान्तिः!! शान्तिः!!!

"*Oṁ*, may the *Mitra* bestow benefaction upon us and so also may Varuṇa. May the Aryamā be beneficial to us and so be Indra and Bṛhaspati. May the Viṣṇu, who measured all three spheres within three strides, bestow benefaction upon us. My, obeisance to *Brahma*. My obeisance to you O wind god! You yourself are *Brahma*. I will call you yourself as *Brahma*. I will call you *Ṛta* (as you are the presiding deity of *Ṛta*). I will call you *Satya* (the truth and the existence). Let that *Brahma* protect me and so the speaker. May it protect me. May it protect the speaker."

Oṁ Peace! Peace!! Peace!!!

(*Taittirīyopaniṣad, Śānti Pāṭha*)

Background of Manusmṛti

—R. C. M. Tripathi

Hindu civilization and culture flourished in the forests; in the hermitages of sages and seers; on the banks of the sacred rivers and so on. But it will be a great mistake to think that it was primitive or crude. No, it was not. On the contrary it was highly sophisticated, transparent, highly moral and ethical, based on precious moral values. As a matter of fact the Indian civilization and culture are based on renunciation and not on consumption. Even physical sciences were closely wedded to moral sciences and religion. The forests were the main sources of knowledge—mundane and spiritual both. Even the princes were bound to go to the forest to acquire knowledge from their *Gurus*; the knowledge of secular subjects, the warfare as well as spiritual sciences; state administration, social conduct.

The *Gurus* occupied the loftiest possible position in the society and they were not only from *Brāhmaṇa* community. Right from the Vedic ages we will come across several names who were non-*Brāhmaṇas*. The merit depended on their tendency of renunciation and not caste system. Many *Brāhmaṇa* scholars even though their rights were unchallenged so far as rituals were concerned went to *Kṣatriya* kings to acquire spiritual knowledge. There were many like Viśwāmitra who had visions of *Vedic Mantras*. The famous *Gāyatrī Mantra*—a most valuable contribution to the Vedic literature—was visualised by Viśwāmitra a *Kṣatriya Ṛṣi*. Even though there were mighty kings who ruled the society politically and economically yet the position of these renouncers was on the peak of the glory. Nobody including the kings, could

even think of displeasing these *Ṛṣis* and *Ṛṣikās*. Such was the aweful influence of these *Ṛṣis*. It was on account of their penances, renunciation and their universal services. They were worshipped because they had nothing, wanted nothing for themselves and always busy mentally, physically and intellectually in rendering services to everybody and anybody. Even plants and vegetations were not out of their service range. Indian soil always worshipped only such people—be they Vasiṣṭha or Rāmakṛṣṇa, Viśwāmitra or Vivekānanda, Gāndhī or Vinobā. Even now India has not forgotten her old habit of worshipping their renunciation.

Is Manu Pro-Brahmin?

Yes, Manu is pro-Brahmin. But you have got to fully understand and appreciate what the word *Brāhmaṇa* meant and still means to Manu. *Brāhmaṇa* means to him an embodiment of piety, austerity, severe penances, forgiveness, kindness, spiritual splendour, unearthly effulgence, renunciation and suffering for the welfare of universe. *Brāhmaṇa* means to him a fire inflamed that could burn to ashes all sorts of social filth, sins and whatever is undesirable for social health or smooth running of the society and its ultimate good. You go through the *Manusmṛti* where Manu prescribes the way of Brahmanical living which in modern terminology we can call standard of living. You will feel suffocated and will come to a conclusion that you cannot live such type of life even for few minutes what to talk of a life period? Such was the life of a *Brāhmaṇa*. Can anybody say that a *Brāhmaṇa* was undeservedly respected? Having such qualities in him can a person be expected to do anything wrong or unhealthy? If no, why should he not be admired and respected by the society?

Yet in a case when a *Brāhmaṇa* commits any cognizable offence Manu does not spare him. On the contrary he prescribes much heavier fine for a *Brāhmaṇa* culprit. Manu says—

अष्टापाद्यं तु शूद्रस्य स्तेये भवति किल्विषम्।
षोडशैव तु वैश्यस्य द्वात्रिंशत्क्षत्रियस्य च॥
ब्राह्मणस्य चतुःषष्टिः पूर्णं वाऽपि शतं भवेत्।
द्विगुणा वा चतुः षष्टिस्तद्दोषगुणविद्धि सः॥

(*Manusmṛti* VIII. 337-338)

"If a *Śūdra* knowingly commits a theft, he should be fined 8 times worth of the stolen article; a *Vaiśya* 16 times, a *Kṣatriya* 32 times and a *Brāhmaṇa* 64 times or 100 times or even 128 times."

Next allegation against Manu is that he is a bitter enemy of *Śūdras*. Is it really so? Let us see what is what. As *Brāhmaṇas* are those to Manu who have highly developed intellect and scrupulously pious in conduct similarly to Manu *Śūdras* are those who are least possible intellectual and slightly better than the brutes. We know that under the British Rule in India there were criminal tribes. At least Manu has not gone to that extent. Of course Manu is very severe while prescribing punishment to *Śūdras* no doubt there might have been grounds for him but otherwise he is very lenient to them. He very boldly says—

न शूद्रे पातकं किंचिन्न च संस्कारमर्हति।
नास्याधिकारो धर्मेऽस्ति न धर्मात्प्रतिषेधनम्॥
धर्मेप्सवस्तु धर्मज्ञाः सतां वृत्तमनुष्ठिताः।
मन्त्रवर्ज्यं न दुष्यन्ति प्रशंसां प्राप्नुवन्ति च॥

(*Manusmṛti* X. 126-127)

"No sin occurs to a *Śūdra*. No sacrament is necessary for him nor is he entitled for *Dharma* and at the same time he is not denied of practising *Dharma*. The *Śūdras* who know *Dharma* and are established on the path of righteous living if desire to perform and practise *Dharma*, there is nothing wrong if they do it but without reciting *Mantra*; on the contrary they deserve all praises."

You see that Manu has absolutely no objection if *Śūdras* perform the daily rituals like *Pañcamahāyajña*. On the contrary

in his opinion they become more adorable.

Heredity—

Of course Manu is more inclined to heredity being a dominating factor particularly in character building and development of personality. Manu says—

इयं भूमिर्हि भूतानां शाश्वती योनिरुच्यते।
न च योनिगुणान्कांश्चिद्बीजं पुष्यति पुष्टिषु॥
भूमावप्येककेदारे कालोप्तानि कृषीवलैः।
नानारूपाणि जायन्ते बीजानीह स्वभावतः॥
व्रीहयः शालयो मुद्गास्तिला माषास्तथा यवाः।
यथा बीजं प्ररोहन्ति लशुनानीक्षवस्तथा॥
अन्यदुप्तं जातमन्यदित्येतन्नोपपद्यते।
उप्यते यद्धि तद्बीजं तत्तदेव प्ररोहति॥

(*Manusmṛti* IX. 37-40)

"This earth is a constant origin of all beings but any seed and plant never flourishes on the basis of the quality of the earth (the womb). Even in the same land in the same field if a farmer sows different varieties of seed, many plants of different types grow according to the seed. *Vrīhī*, *Śāli* (kinds of paddy), *Mudga*, *Māṣa* (kinds of beans) sesamum, barley, garlic and sugar cane— these plants grow and develop according to their seeds only. Different varieties of plants cannot grow from seed other than that, if sown. What seed is sown, the same plant it grows."

The above examples merely show that Manu is a staunch advocate of hereditary factor in the development of character and personality even though he admits here and there that the environmental factors also cannot be altogether rejected. On certain occasions he has expressed his views about the admiration to be paid to a *Śūdra* if he is ninety or more in age. So it seems wrong to jump to the conclusion that Manu was an antiŚūdra. Of course the awards of punishment to *Śūdras* given by Manu are very severe to a modern rational mind that too in the days of Amnesty International type of Organization. It may look

unpalatable but it is a fact in general cases a person inherits his innate tendencies from his parents and in certain cases the diseases too. It is a fact that we cannot grow paddy crops by sowing wheat or we cannot have a bull calf from a mother buffalo. Of course if the soil is rich or poor the plants will be likewise. By nurturing we can improve the qualities but cannot change the nature. It was so far about the nature and nurture. Now we will take about the touchability and untouchability.

Touchability and Untouchability—

Another allegation against Manu and for that all other authors of *Smṛti* books is that they have declared at least one fourth population or more as untouchables. Let us have a scientifically searching look in the matter. It is a medical fact that there are certain diseases and contaminations which are acquired. They are cultivated in the body by contact and doctors prescribe to avoid contact with such persons. Now the question arises what will happen if one should avoid contact with even otherwise healthy persons. To answer this question it can safely be said that it is always better to avoid contact unless one is sure of the fact that there is no harm in keeping contact with a particular person.

Nowadays the medical scientists have waged a war against AIDS. It is almost impossible out of laboratory conditions to presume that Mr. A is immune from potential AIDS virus. Will it not be on the safer side to presume that everybody is untouchable? An honest medico man will advise you that your own wife, even if otherwise hale and healthy, is medically unfit to be touched during her menstrual period.

Now we come to so-called professional untouchables. Let us take an example of scavenger. A middle class mother does the work of a scavenger so far as her own kids and other sickly members of the family are concerned. Does she become untouchable? No. Why not? Because her cleaning activities are very much limited to her blood only. But what about community

scavengers or municipal scavengers ? If anybody does not want anything from their hands, is he a criminal and liable to punishment ? The factor of bacteria, virus and contamination is always there. So to be honest one must acknowledge that the sense of untouchability is most scientific. Everybody without an exception becomes untouchable howsoever temporarily it may be. When we come out of latrine rooms we are temporarily untouchables until we wash our hands, feet and take baths.

Any *Smṛti* and *Manusmṛti* is not the exception, is the mirror of the social customs, rules and regulations prevalent in the society in that particular period of time. Manu also had a canvas to draw his legal paintings. Whatever he taught was the very truth of social nature in his time and mainly these were the social norms which he painted in his *Smṛti*.

The Laws of Manu

What is Law—

Law is a word covering the most wide range. When we say —"The Laws of gravitation" then we certainly do not mean judicial laws— Civil or Criminal. The sun, moon and stars shine on the firmament. The planets make circumambulation around the solar orbit. The days and nights come turn by turn. The rivers flow, the wind blows; the vegetations grow; the living beings take their birth and die. It all takes place within a certain law. The day must be followed by night, the summer by rains and the rains by winter. This is bound to happen so because it is Universal Law. In Sanskrit the right term for such law is *Ṛta*. Then it all happens according to the very nature of these natural objects. So it is their *Dharma* to behave like that. So, at this level *Ṛta*, *Dharma* and Law are synonyms to each other.

But Hindus undergo sixteen sacraments. Those sacraments are intended to inject certain elements of refinement into them. Christians are baptised and Muslims undergo *Sunnata*. It is a must for them. So it is *Dharma* or religion but not Universal Law. If at all it is law it can be termed as social law which is generally represented by words like tradition or conventions.

Then comes the relation between person and person, between two organizations and finally between the two kings or states. As a matter of fact these relations, norms of conduct—change according to the demand of occasion. These rules and norms can be termed as socio-constitutional laws or diplomatic laws if such terms can be coined but they all come under the purview of *Dharma* just as 'समाज धर्म' and 'राज धर्म'.

Finally we come to judicial laws—civil and criminal. Civil laws are mostly concerned with the landed property and succession, disputes between employees and employers, breach of trust etc. In the criminal law come all the disputes involving physical violence, verbal abuses, defamation, character assassination, theft and murder etc. How to decide such cases, comes under the perview of judicial law.

So far as *Manusmṛti* is concerned all these are well within the range of *Dharma*. That is why Hindus refer to it as *Dharmaśāstra* and not the *Vidhiśāstra*. *Vidhiśāstra* or the judicial law in *Manusmṛti* has been referred to as *Vyavahāra* etymologically meaning the norms of behaviour or the rules of transaction.

Manu was philosophically a monotheist author. He believes in one single supreme being who created the universe by his will power. Formerly in the beginning there was only darkness. He injected seed into it. Brahmā appeared who on his turn made the universe step by step. It is he who allotted functions and duties to all objects animate or inanimate. We will find this monotheistic thinking in all utterances or prescriptions of Manu of social, religious, philosophical, political, legal and administrative importance.

Varṇāśrama—

Manu gave a very solid background for smooth running of the socio-religious activities. He chalked out a plan of *Varṇāśrama Vyavasthā* in which he divided all human beings into four *Varṇas—Brāhmaṇa*, *Ksatriya*, *Vaiśya* and *Śūdra*. The first three he scheduled as *Dwija* (twice-born) or regenerate. In his social set up these three are entitled for investiture of sacred thread for which *Śūdras* have no title. *Manusmṛti* does not prescribe any sacrament at all for them. Of course the marriage and funeral are two socio-religious sacraments which nobody can be denied. There too in any sacrament there should be no recitation of *Veda Mantras*. In this set up we will find that *Brāhmaṇas* are senior most and superiormost whereas *Śūdras* are supposed to be the

lowliest. *Brāhmaṇa* is the lord of society having no superior to him. He is immune for any administrative laws. Kings are repeatedly instructed not to touch *Brāhmaṇas* even if they commit a most serious crime. The punishment for a *Brāhmaṇa* could at the most be exilement. In that case also he could leave the country with all his belongings intact whereas for the same crime the death sentence could be awarded to a person of any other class. Why was it so? Because a *Brāhmaṇa* was supposed to be extremely selfless and self disciplined, a real well-wisher of entire society. *Brāhmaṇa* and his life were dedicated to the well-being of others. In *Manusmṛti* it was a class intellectual and its duty was to manufacture citizens morally strong and religiously staunch. In nutshell we can say that Manu's was a society ruled by *Brāhmaṇas*. He could overrule even the royal orders. But they exercised their veto power only when it was inevitable. Manu gave the example of the king Vena which is enough to prove the *Brahmanical* supremacy in the time. This is also indicative of the monistic current working behind the social set up.

Regarding the smooth administration of the society Manu was the first law-giver in the world who advocated the divine origin of kingship. Manusmṛti says—

बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः।
महती देवता ह्येषा नररूपेण तिष्ठति॥
सोऽग्निर्भवति वायुश्च सोऽर्कः सोमः स धर्मराट्।
स कुबेरः स वरुणः स महेन्द्रः प्रभावतः॥

(*Manusmṛti* VII. 7)

"Even a child king should not be disregarded taking him to be an ordinary person. A great god abides in him in a human form. He is a combination of guardian deities of all the spheres (*Lokapālas*). He is sun, he is wind god, he is moon, he is Yama, the lord of death, he is Kubera, the guardian deity of treasury, he is *Varuṇa*, he is Indra in his influence." His commandments were final and unsurpassable. Even *Brāhmaṇas* did obey his

orders. The king used to maintain a sizeable army and built forts for the defence of his country. He held his court of justice and decided the suits civil as well as criminal. He did realise taxes from his subjects and provided not only protection but so many other facilities for the flourishing and upliftment of the society.

The *Vaiśyas* were entrusted with agriculture, animal husbandry and business. It was they who made a regular supply of articles necessary for common use.

These three castes were known as *Dwija* as they were investitured with sacrificial thread. All of the three were entrusted with two types of jobs—one for their own livelihood and the other for social maintenance. For example, the teaching and officiating as priest in sacrifices were the main sources of income for a *Brāhmaṇa*, the taxation and conquering enemy countries for a *Kṣatriya* etc.

Śūdra was the fourth community deprived of all social status mentioned above. *Manusmṛti* says that Brahmā purposely made the *Śūdras* to serve the other three castes particularly *Brāhmaṇas*. What the modern rational mind fails to appreciate is that they were denied property rights. Bluntly expressing, they were the properties of the other three castes. It will not be wrong to say that in the society of Manu slavery system flourished. That is why *Śūdras* are advised to have their surname as *Dāsa*.

शर्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम्।
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेष्यसंयुतम्॥

(*Manusmṛti* II. 32)

"*Brāhmaṇas* were to add 'शर्मा' in the end of their name, *Kṣatriyas* some surname indicative of protecting tendency *(Varmā)*, *Vaiśyas* Bhūti and *Śūdras* had to add Dāsa with their names."

No doubt it was a society where *Śūdras* were made to serve the other three. Manu's was a good division of labour which still continues in this form or that. Intellectual—that were *Brāhmaṇas*; *Kṣatriyas* for defence; *Vaiśyas* for agriculture,

animal husbandry and business. Rearing of cows was exclusive right of *Vaiśyas* and manual labour for *Śūdras*. Even now this division of labour cannot be refuted.

Now we come to *Āśrama Vyavasthā. Brahmacarya, Gṛhastha, Vānaprastha* and *Saṁnyāsa* were the four *Āśramas*. It was a division of individual life span. The first quarter for study, the second for household life, the third for penances and the fourth was meant for self-liberation and the ultimate welfare of the society. It is an ideal arrangement no doubt. It avoids clash of ideas between older and younger generations and provides equal opportunity to the generations. In this set up also *Śūdras* were the only exceptions. They were allowed to have only one *Āśrama—Gṛhastha Āśrama* and no other one. The killing of *Śūdra* ascetic at the hands of Lord Rāma is the clear example of this denial.

Any twice-born could marry a *Śūdra* girl. But a *Śūdra* was not allowed to marry a girl of high caste. Even though there is sufficient proof in *Manusmṛti* that illegitimate children were taking birth. 'प्रतिलोम' system of marriage or procreating children is described in *Manusmṛti* in greater detail. There is mention that male *Śūdras* inseminated even *Brāhmana* girls. The pity was that if a twice-born did produce a son from his *Śūdra* wife, that son was denied of his hereditary powers in his father's property. Manu does not make a secret that even if a twice-born released a *Śūdra* from the slavery, the *Śūdra* should not go anywhere else and serve his master for the whole life.

Judicial Law—

As it has been mentioned above that all the disputes coming to the court for disposal were classified in certain categories. Manu mentions eighteen type of them. They were mainly concerned with the transaction of properties and the crimes of different types taking place. Among the crimes, theft and assault on *Brāhmaṇas* were regarded as most serious crimes and corporeal punishment was prescribed for both the types. With

reference to punishment the word 'वध' has been frequently used in *Manusmṛti*. It covered killing and cutting apart the bodily limbs both.

Civilization—

The civilization of *Manusmṛti* is perfectly sophisticated Urban civilization. It does not seem to have any relation with *Āraṇyaka* culture. There were well built cities having spacious roads which were called *Rājamārga* that now stands for highways. The legal arrangements were made to make those roads clean and hygienic. If somebody threw some garbage or filth on the road he or she was compelled to remove the garbage and clean the road. Apart from that some fine was also imposed. A lenient view was taken in case of a person in crisis, an old or pregnant lady or a child. No fine was imposed on such persons but even they were compelled to clean the road and get chided. It shows that making the road dirty was a cognizable offence like in modern America. Manu says—

समुत्सृजेद्राजमार्गे यस्त्वमेध्यमनापदि।
स द्वौ कार्षापणौ दद्यादमेध्यं चाशु शोधयेत्॥
आपद्गतोऽथवा वृद्धा गर्भिणी बाल एव वा।
परिभाषणमर्हन्ति तच्च शोध्यमिति स्थितिः॥

(*Manusmṛti* IX. 282-283)

There were doctors qualified and unqualified both. The unqualified *Jholā* brand doctors were punished upto 500 *Kārṣāpaṇas* in case they treated human beings. In case of animal treatment the fine was limited to only 250 *Kārṣāpaṇas*.

Manu does not seem to be in the favour of monarchy or tyranny but he is certainly determined not to allow even the slightest possible behavioural slips to go without being punished. Even though a monarch, the king is required to rule the state under the advice of learned, religious and aged *Brāhmaṇas*. The state seems to be a welfare state. The king builds forts, roads, reservoirs etc. for his own defence and the

welfare of the state. The means of transport seem to be horse, elephant, chariot, bullockcart, boats and even asses. Accurate measurement and weights have been described in the *Manusmṛti* which the king tested and verified at intervals of six months at the most. Different revenue rates are prescribed for different sources of income. Even the seasonal fare of ferry boats were fixed on the basis of expert report from the persons who had first hand knowldege of the subject. Punishment is not a good thing but *Manusmṛti* insists that punishment must be awarded whenever demanded by the occasion because Manu makes no secret of the fact that the genuinely religious persons are few in number and the rest of the gentry wellbehaves only due to the fear of punishment. I am afraid there can be no better assessment of the situation prevailing in the modern society. Everybody is determined to show thumb to the law and order if it is possible.

In the nutshell excepting the rough attitude towards *Śūdra* community, the social set up presented by *Manusmṛti* is the ideal one even for the modern time. It has not lost its validity even today and has not become out dated.

The Relevance of Manusmṛti—the Universal Gospel

—*R. P. Dwivedi*

Sage Manu was undoubtedly the most eminent thinker and jurist of ancient India. He was a great law-giver, whose contribution to the development of Hindu law by elaboration, elucidation and systematization is indeed tremendous. His religiolegal treatise *Manusmṛti* (*Mānava Dharma Śāstra* or the Laws of Manu) is a work of encyclopaedic scope. Universally acclaimed as a work of great ethical, social and legal value, it consists of 2685 verses on varied topics, which are intimately interrelated to Hindu life and thought. It is actually an outstanding sociological work of ancient India with an unusually comprehensive outlook. More compendiously than any other religious text it provides the most influential construction of Hindu religion and the organization of Indian society as a whole. In it we have a prototype and model for the right type of the organization of Hindu society and a Democratic Socialistic Republic. Its tremendous impact on the organization of our socio-cultural life persists even to this day. In fact no study of Hindu life in its various aspects ranging from the smallest unit of human life i.e., family to the final salvation (release from worldly bondage after death) can ignore Manu.

As is well known scholars in ancient India were generally imbued with a synthetic outlook as distinguished from the modern analytical approach. So in their treatment of any specific subject they have often brought their synthetic outlook to bear upon it in order to make it more comprehensive. This is why the

Manusmṛti which is primarily concerned with the investigation of social organization has incidentally dealt with many apparently irrelevant topics like cosmology.

As a matter of fact, *Manusmṛti* or *Dharma Śāstra*, is a treatise or discourse on *Dharma* but since the word *Dharma* has many connotations, it (*Dharma*) in conjunction with *Śāstra* has a determinate meaning which comprises the duties or obligations of man and the standard of his conduct as an ideal member of human society at a certain stage of his community.

According to *Medhātithi*—the foremost commentator on *Manu, Dharma* is fivefold namely the *Varṇa Dharma* (वर्ण धर्म)– duties relating to the fourfold division of society or castes i.e., the *Brāhmaṇa*, the *Kṣatriya*, the *Vaiśya* and the *Śūdra*; the *Āśrama Dharma* duties relating to the four stages of life namely *Brahmacarya*, *Gṛhastha*, *Vānaprastha* and *Saṁnyāsa*; the *Varṇāśrama Dharma*—duties relating to the caste to which one belongs as well as the stage of life in which one is situated the *Naimittika Dharma* i.e., unconditionally obligatory duties called for by special occasions such as *Prāyaścitta* and lastly the *Guṇa Dharma*—such as the duty of a king to protect his subjects and country whether he is a *Kṣatriya* or not.

The *Manusmṛti*, which incorporates all the fivefold aspects of *Dharma*, still remains the most comprehensive Hindu treatise on social organization and the code of human conduct in a well-ordered, law abiding society. In it Manu, the erudite law-giver envisaged an ideal Hindu Democratic Socialistic Republic, which hardly finds a parallel in the whole world. In constructing the ideal Hindu society Manu took into consideration all the available material from the *Vedas* and other sources. He then interpreted and used them in such a way as to enable every member of society to lead a happy life while doing his allotted social work and thus reach the cherished goal of human life viz., *Jīvanmukti* during his life time and *Videhamukti* liberation after death.

In the *Manusmṛti* he set out to present the picture of a society

organized in such a way that evil effects of constant cutthroat class struggle based on exploitation and jungle rule—'might is right'—*Mātsyanyāya* would be eluminated and every member of society would be happy and would proudly proclaim—"the whole society is for me by me and is being run by my own consent." He achieved these lofty objectives by following methods.

(A) Provision for universal employment—both permanent and perpetual or *Sanātana*. It was effected by giving every person a duty according to his own inherent qualities *Dharma*.

(B) Diligent performance of his allotted duty (*Dharma*) yielded for every person a guaranteed, basic minimum remuneration—*Artha* (अर्थ).

This remuneration was sufficient to satisfy the basic needs of the individual as well as his family and afforded him the facilities for enjoying his life—*Kāma* (*Manusmṛti* II. 224, VII. 26, 271)

The *Dharma*, *Artha* and *Kāma* were common to all people, but the cherished goal of the *Brāhmaṇas* in particular would be *Mokṣa*—the final salvation from the bondage of transmigration (cycle of birth and death). The ultimate cherished goal is, therefore, different in different situations and stations of life.

Today when we witness an appalling erosion of age old, perennial human values in this strifetorn materialistic society of consumerism and people with narrow outlook and highly prejudiced interpretation or gross misinterpretation of the core philosophy of this famous work of great ethical and sociolegal value are going to the extent of even cremating or burning the copies of this holy text in public places and houses of legislatures, it is all the more important and imperative that we understand and appreciate its concept of well defined, functional diversification and classification of human society as well as its author's vision of an ideal Hindu democratic republic. Today when narrow minded people, fanatics and fundamentalists are branding sage Manu as a casteist and are out at getting the *Manusmṛti* altogether

banned, their ill-intentioned intolerance stems from their sheer ignorance of the basic and eternal philosophy—*Philosophia Perennis*—(शाश्वत, सनातन, सत्य) enshrined in it. They seem to forget that all rituals in the days of yore were essentially devoted to the enrichment of human life and to instil in man the lofty ideal of one world family 'वसुधैव कुटुम्बकम्'. In fact the *Manusmṛti* is based on sound moral principles which are in perfect conformity with the divine injunction of Lord Kṛṣṇa who declares in the *Gītā*:

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः।

"It is better to die for upholding one's own ordained religious or righteousness than to tread the path of other faiths (whose outcome is uncertain)."

Interpreted in the right perspective or in the light of psychological and sociological foundations of human society, the doctrines or theories propounded by Manu still hold good. In Manu's scheme of things *Dharma* has two main sides—the social and the individual—viz., the *Varṇa Dharma* which deals with the duties assigned to men's position in society as determined by their character, *Guṇa* and Function and the *Āśrama Dharma* which deals with the duties relevant to the stage of life. i.e., early age, youth, manhood and old age of the fourfold stages of life in ancient India, the first two—those of *Brahmacarya* and *Gārhasthya*—were geared to the acquisition of knowledge and experience to enable *Pravṛtti*—a life of *Dharma* or right conduct, while *Vānaprastha* and *Saṁnyāsa* led people towards *Nivṛtti* or *Mokṣa* or final liberation from the shackles of birth and death in the world. Since the individual and the society are interdependent, the sound development of the individual is essential for the growth of society and the healthy condition of society is the best condition for the growth of the individual.

Endowed with massive intellect and deep insight into human character Manu envisioned a society based on natural classification and proper law and order. As has been said earlier that since the basic postulates of Manu's orderly human society stem from

Philosophia Perennis—*Sanātana Dharma* or the eternal code of righteousness and law of life, they can never be out of date or irrelevant to mankind. Our degree of acceptance or rejection of much that has been expounded in the *Manusmṛti* may, however, vary with the changing times and social conditions, but the basic philosophy of this immortal work will ever remain relevant and applicable to human nature and civilized social order.

Stressing the sound psycho-philosophical foundations of *Āśrama Dharma*—four stages of human life—*Gurudeva* Rabindra Nātha Tagore says—"(the four stages of human life) represent a path of discipline.......As the day is divided into morning, noon, and evening, so India has divided man's life into four parts following the requirements of his nature. First came *Brahmacarya*, the period of discipline in education, the *Gārhasthya* that of the world's work; then *Vānaprastha* the retreat for the loosening of bounds; and finally *Pravrajyā*, the expectant awaiting of freedom across death. The flower must shed its petals for the sake of fruition, the fruit must drop off for the rebirth of the tree. The child leaves the refuge of the womb in order to achieve the further growth of body and mind in which consists the whole of the child's life; next the soul has to come out of this self-contained stage into the fuller life, which has varied relations with kinsman and neighbour, together with whom it forms a larger body; lastly comes the decline of the body, the weakening of desire. Enriched with its experience, the soul now leaves the narrower life for the universal life, to which it dedicates its accumulated wisdom and itself enters into relations with the life eternal, so that when finally the decaying body has come to the very end of its tether, the soul views its breaking away quite simply and without regret in the expectation of its own entry into the Infinite.

From individual body to community, from community to universe, from universe to Infinity—this is the soul's normal progress.

For this fourfold way of life, India attunes man to the grand harmony of the universal, leaving no room for untrained desires of a rampant individualism to pursue their destructive career unchecked, but leading them on to their ultimate modulation in the Supreme. So we see that *Āśrama Dharma* leads to the fulfilment of man's goal of life on earth."

(*The Religion of Man*)

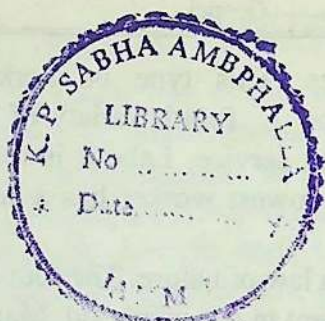
The essential validity of Manu's ideal social structure divided into four distinct classes (rigidly classified as caste system) has been endorsed and admirably commented upon by Dr. S. Rādhākṛṣṇan, who himself was a great thinker and exponent of Indian philosophy. Says he—"Man is not an abstract individual. He belongs to a certain social group by virtue of his character, behaviour and function in the community. When the fourfold division of society is regarded as the ordinance of God or the dispensation of the spirit, the suggestion is that spiritual wisdom, executive power, skilled production and devoted service are indispensable elements of any social order. It is the function of the wise to plan the social order, of the powerful to sanction it, i. e., back it by authority which has force behind it, of the skilled to execute it out with the help of devoted workers. The fourfold classification is conceived in the interests of world progress. It is not intended specially for the Hindus, but applies to the whole human race which has one destiny. The true object of all human action is *Lokasaṁgraha* 'लोकसंग्रह' or the holding together of the human race in its evolution........

Those who are pre-eminently intellectual are the *Brāhmaṇas.* Who seek and find knowledge. Communicate it to others and make it prevail in the world..............It is the business of the *Kṣatriya* to devise the means for gaining the ends of social reconstruction injustice and oppression. The third class of *Vaiśyas* brings into relief the tendency of life to possess and enjoy to give and take. This section is utilitarian, of practical mind, engaged in commerce and industry, bent on the efficient

exploitation of natural resources. This type is marked by humanity and ordered benevolence. A fourth variety of human nature finds its outlet in work and service. Labour is the basis of all human relations. Even the lowest worker has a sense of the dignity of labour.

Hierarchy is not coercion but a law of nature. The four classes represent four stages of development in our manhood. Manu tells us that all men are born *Śūdras* and become Brahmins by regeneration through ethical and spiritual culture. From the lowest stage we rise into a higher type when we are driven by the instinct for useful creation.

Similarly *Āśrama Dharma*—stages of life has its own sound psychological and sociological significance and bears relevance even today. The Hindu scheme of four stages of life—celibacy, household, disinterestedness and *Saṁnyāsa* is aimed at the fullest growth of the individual by living in harmonious social relationships. One learns the social and spiritual lessons of earlier stages before one can pass on to the later. Life is a progress through stages and *Āśrama Dharma* presents an ideal scheme for the highest development of human personality."

So Manu is as relevant today as he was ever before because his ideas and concept are based on human nature. The *Manusmṛti* constitutes the major corpus of Indian reflective thought with its enduring splendour and eternal human values. It is the code of human conduct in which appears the whole system of law with definitions of good and bad actions and the traditional practices of the four clesses which are held to be eternal as they have been pronounced by the *Vedas* and the *Smṛtis*.

Chariot of Dharma

सौरज धीरज तेहि रथ चाका। सत्य सील दृढ़ ध्वजा पताका॥
बल बिबेक दम परहित घोरे। छमा कृपा समता रजु जोरे॥
ईस भजनु सारथी सुजाना। बिरति चर्म संतोष कृपाना॥
दान परसु बुधि सक्ति प्रचंडा। बर बिग्यान कठिन कोदंडा॥
अमल अचल मन त्रोन समाना। सम जम नियम सिलीमुख नाना॥
कवच अभेद बिप्र गुरु पूजा। एहि सम बिजय उपाय न दूजा॥
सखा धर्ममय अस रथ जाकें। जीतन कहँ न कतहुँ रिपु ताकें॥

(*Mānasa* VI. 80. 3—6)

"Valour and fortitude are the wheels of that chariot, while truthfulness and good conduct are its enduring banner and standard. Even so strength, discretion, self-control and benevolence are its four horses, that have been joined to the chariot with the cords of forgiveness, compassion and evenness of mind. Adoration of God is the expert driver; dispassion, the shield and contentment the sword. Again, charity is the axe; reason, the fierce lance and the highest wisdom, the relentless bow. A pure and steady mind is like a quiver; while quietude and the various forms of abstinence (*Yamas*) and religious observances (*Niyamas*) are a sheaf of arrows. Homage to the *Brāhmaṇas* and to one's own preceptor is an impenetrable coat of mail; there is no other equipment for victory as efficacious as this. My friend, he who owns such a chariot of piety shall have no enemy to conquer anywhere."

❖❖❖❖

Om

Kalyana-Kalpataru

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(1) **Kalyana-Kalpataru** is published every month of the Gregorian calender. Each ordinary issue contains 64 pages of printed matter besides the title sheets and one coloured illustration. Every **October Number** is a **Special Number** dealing with some particular theme.

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यद् वै किंच मनुरवदत् तद् भेषजम्।

(*Taittirīya Upaniṣad* II. 2.10.2)

मनुर्वै यत् किञ्चावदत् तत् भैषज्यायै।

(*Tāṇḍya Upaniṣad* XXIII. 16.17)

"Whatever Manu said has its medicinal utility for social and spiritual health."

मनुस्मृति विरुद्धा या सा स्मृतिर्न प्रशस्यते।
वेदार्थोपनिबद्धत्वात् प्राधान्यं हि मनोःस्मृतेः॥

(*Bṛhaspati*)

"Any *Smṛti* that goes against *Manusmṛti* is not acceptable. Since *Manusmṛti* covers the *Vedas* and their meaning it is the leading one among all."

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च।
तस्मादस्मिन्सदा युक्तो नित्यं स्यादात्मवान्द्विजः॥

(*Manusmṛti* I. 108)

"The norm of conduct specified in *Vedas* and *Smṛtis*, is the best *Dharma*. Therefore, a *Dvija*—a seeker of self-benediction—should sincerely practise it always."

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः।
स्वं स्वं चरित्रं शिक्षेरन्पृथिव्यां सर्वमानवाः॥

(*Manusmṛti* II. 20)

"Let all people of the world learn their own conduct and character from the *Brāhmaṇas* of this land."

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्॥

(*Manusmṛti* VI. 92)

"Steadfastness, forbearance, self restraint, non-thieving, purity, control over the sense-organs, intellect, self-knowledge, truthfulness and absence of anger—these ten qualities are the characteristic marks of *Dharma*."

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